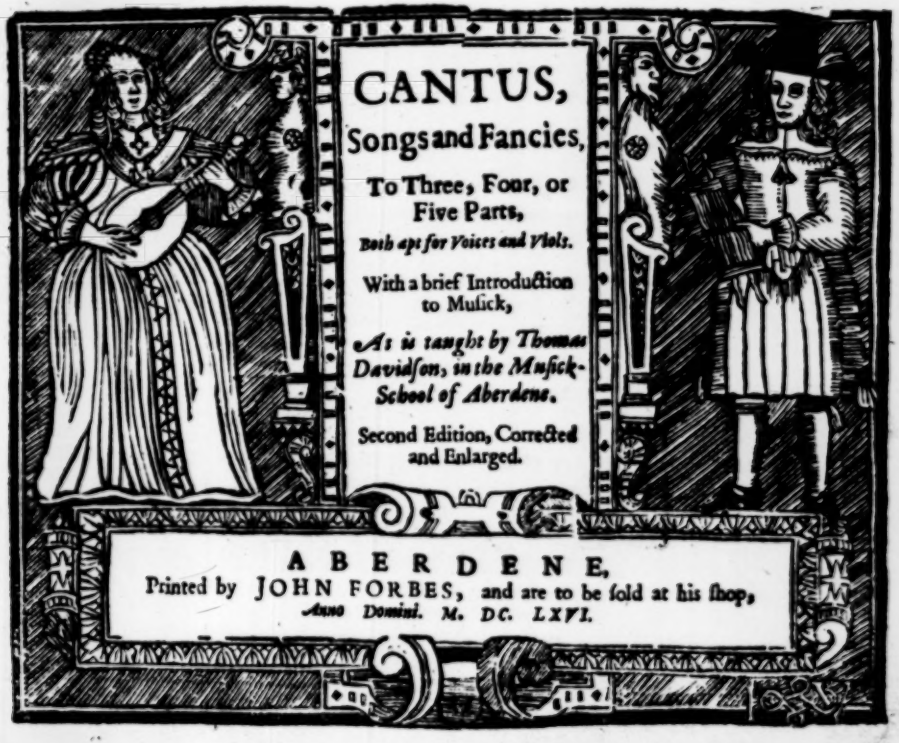

CANTUS,

Songs and Fancies,

To Three, Four, or Five Parts,

Both apt for Voices and Viols.

With a brief Introduction to Muſick,

As is taught by Thomas Davidſon, in the Muſick-School of Aberdene.

Second Edition, Corrected and Enlarged.

ABERDENE,
Printed by JOHN FORBES, and are to be ſold at his ſhop,
Anno Domini. M. DC. LXVI.

BON. ACCORD
Insignia Urbis Abredonie

Unto the Right Honorable

GILBERT GRAY Lord Proveſt.

ROBERT FORBES
ALEXANDER ALEXANDER
IOHN BURNET
THOMAS MITCHELL
} Bailies.

WALTER ROBERTSON Dean of Gild,
ROBERT SKENE Treaſurer,

And to the reſt of the Honorable Counſel of the City of ABERDENE.

RIGHT HONORABLE,

A few years ago, that I might approve my ſelf no leſs an obſervant *Citizen*, then a provident *Parent*, being invited by the deſires of ſome,

allured by the kindneſs of others, and encouraged by the expectation and good hopes of the uſefulneſs of the thing it ſelf to the *Place*; I did lay down my *Firſt-born* as a fondling, at the feet of *Your Honorable Bench*; ſolemnly engaging, that as it received its being from *BON-ACCORD*, and its growth from *Your Goodneſs*, ſo it ſhould period its ſtature with *Your Pleaſure*. This *Promiſe* hath preſſed me, that my *Preſs* might always bear the *Impreſs of Your Vertues*; and expreſs (though in a ſmal type) my thankfulneſs, according to the laudable cuſtom of *Votaries* in all *Ages*, after a few years growth, to repreſent the ſame to *Your Sanctuary*, that it may be *confirmed* in Your favor. For that I may confeſs ingenuouſly when I looked deliberatly on this my firſt *Mephiboſheth*, I offered the ſame as an object of pity, being ſo mank and maim in its chiefeſt parts, like a pittiful *Embleme* of *Orpheus* teared by the *Thracian* women, its vigor ſeemed to wither, its tender hands to dry up, and whole body to vaniſh in a conſumption; had I not called a *Tymous Counſel* of the moſt *Expert* in this *Place*, who diligently turning over their old *Records*, and rifling the labors of their *Anceſtors*, unanimouſly and ſo chearfully did contribute all their pains, that now being fred of all the noxious humors that were preying on its vitals, its wants are made up, defects ſupplyed, its dryed hands received moiſture, and ſtrength diffuſed ſo thorow the whole limbs, that it dare ſhow it ſelf to the *Publick* on its own leggs, if *Your Wiſdoms* command; yea, run to the *Schools* to warble the *Anthems* of *Your Liberality*. Seeing it is natural to children to liſp out firſt their Parents names, why ſhould it be ſingular? If it did ſo when on the Nurſe breaſts, why not in the flower and prime of its youth?

Though

Though it be ſilent, it hath a voice, and could ſing its own pedegrie, and the fruitfulneſs of its Mother Science; yea, with *Strabo*, *Pindarus*, *Plutarch*, *Ariſtotle*, and all Antiquity demonſtrate, how much brutes, as well as men, are born obſequious ſubjects to this *Queen*, whoſe charming Melody was only able to enchant *Barbaritie*, civilize *Savages*, ſecure *Societies*, and ſo give matter to the ſignificant *Apologues* of *Amphion*, *Linus*, *Orpheus*, and the building of the *Theban* walls, were it not the fear of being tedious, it would not be afraid to aſſert with *Divine Plato*, and his Followers; that the *Heavenly Soul* by which the *Vnivers* is animate, doth owe its *Origen* to this *Lady*; and narrate how much the great *Solon*, that *Sun* of *Greece*, beſtowed on his Nephew, for teaching him one *Saphick Tune*: and how much pains the wiſe *Socrates*, though full of years, did greedily beſtow upon the Lute; and how much that greateſt Captain, and Magiſtrat of *Athens Themiſtocles*, after he had accompliſhed himſelf in all Vertue, and moſt of Arts, was daſhed with the ſharp *Sarcaſme* of a fellow Magiſtrat: How can he keep men in Harmonie, and people in Concord, who hath not learned as yet to tune a *Citeron*? It were no difficultie to ſhow how much the Ancients uſed this *Science*, as a remedy and amulet againſt all Faſcinations: as the Harp of *David*, to alley the fury of *Saul*; and the greateſt auxiliarie alſo in time of Battle, ſo that the famous *Stratonicus* did diſcern the courage of his Souldiers, by the muſical and ſaliant motion of their Bodies; and therefore, bearing a *Citeron* in his *Enſigne*, did adde this motto, *Adverſus male canentes Cythera*; as if none deſerved Victory and Triumph but *Muſicians*.

And

Epistle Dedicatory.

And now, seeing it hath pleased Providence in *Your Wisdoms Persons*, to bless the *Bench of* BON-ACCORD with such an Harmonious *Consort*, of as many *Musitians* as *Magistrats*, that all under *Your Magistracie* may descant on Your Labors, and Posteritie sing Your Praises to coming Ages: Admit this *Poor Present* to Your Acceptance; its *Breath* and *Being* depends on Your *Brow*, being willing to receive its Sentence from the same, whether it shal be smothered in the *Birth*, or view the Publick under *Your Patrocinie:* However, that the best Blessings and Out-bearing of the ALMIGHTY, may accompany *Your Wisdoms* in all Your Honorable Designs, Shal be the dayly Prayer of

YOUR HONORS

Own Servant,
Iohn Forbes.

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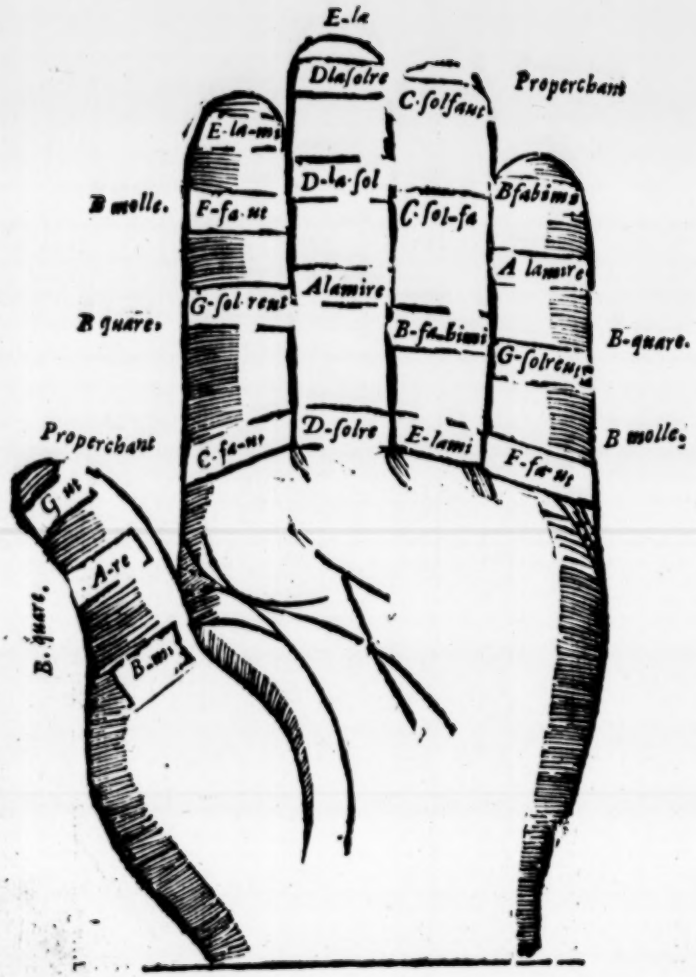
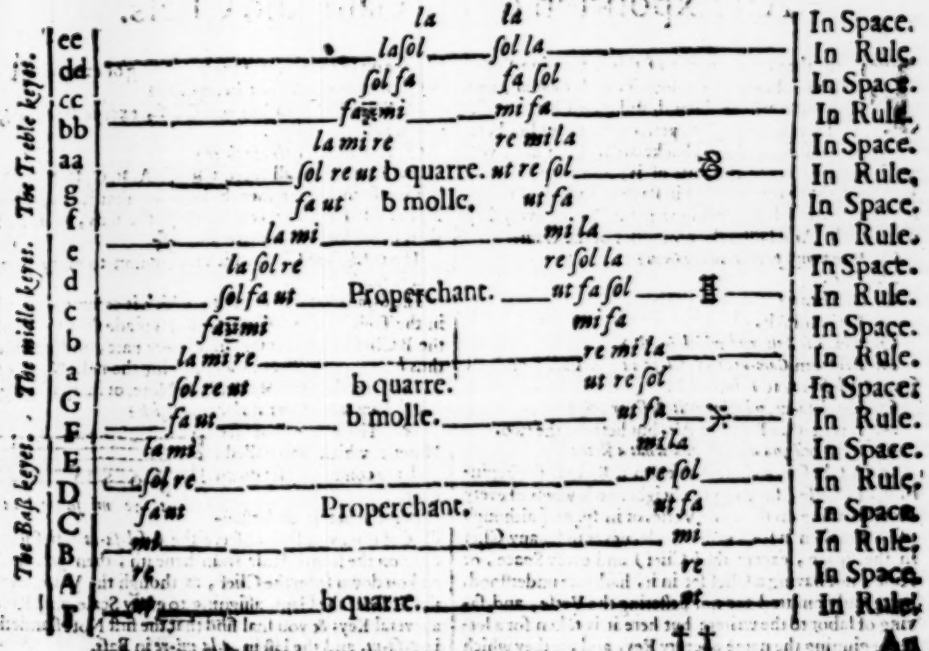
YOu Lovers all that love vj
You minor Beauties liv

The Pleugh-Song. Three Voices.
All ſons of Adam. Trip and go hey.

FINIS.


E-la
Dlasolre
C.solfaut
Properchant
E-la-mi
D-la-sol
C-sol-fa
B fabimi
B molle.
F-fa-ut
A lamire
G-sol-reut
Alamire
B-fa-bimi
B-quare.
G-solreut
B molle.
Properchant
C-fa-ut
D-solre
E-lami
F-fa-ut
G ut
A-re
B-quare.
B-mi

The SCALE of the GAM.



An Expoſition of the Gam, and Cliefs.

FOR the underſtanding of this fore-going Scale, you muſt begin at the loweſt word, *Gam-ut*, and ſo go upwards to the end, ſtill aſcending.

Then ye muſt get it perfectly without book, to ſay it forewards and backwards. Secondly, you muſt learn to know the parts of it, and wherein every key ſtandeth; that is, whether in Rule or in Space. Thirdly, how many Cliefs, and how many Notes every key containeth. And laſtly, the properties of the Gam.

Q. *How many parts is in the Gam?*

A. Two.

Q. *Which two?*

A. Baſs and Alt.

Q. *Which is Baſs, and which is Alt?*

A. All from *Gam-ut*, to *C-ſol-fa-ut*, is Baſs; and all from *C-ſol-fa-ut*, to *E-la*, is Alt.

Q. *C-ſol-fa-ut, whether is it Baſs, or Alt?*

A. It is neither Baſs nor Alt, but betwixt the two.

Q. *What call you a clief, and what a Note?*

A. A Clief is a character ſet on a Rule at the beginning of a verſe, ſhowing the height and lowneſs of every Note ſtanding on the ſame Verſe, or in ſpace (although uſe hath taken it for a general rule, never to ſet any Clief in the Space, except the ♭ Clief) and every Space, or Rule, not having a Clief ſet in it, hath one underſtood, being only omitted for not pothering the Verſe, and ſaving of labor to the writer: but here it is taken for a letter beginning the name of every Key, and are they which you ſee on the Scale ſet at the beginning of every word.

Q. *How many cliefs hath every Key?*

A. Every Key hath but one Clief, except *F-fa-ut*, which hath two Cliefs.

Q. *How many cliefs are there?*

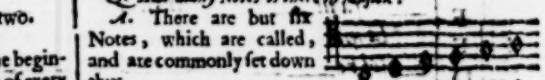
A. There be in all ſeven Cliefs, A, B, C, D, E, F, G, but in uſe in ſinging there be but four; that is to ſay, the *F-fa-ut* Clief, which is commonly in the Baſs, or loweſt part, being formed or made thus 𝄢

The *C-ſol-fa-ut* Clief, which is common to every part, and is made thus 𝄡.

The *G-ſol-re-ut* Clief in Alt, which is commonly uſed in the Treble, or higheſt part, and is made thus G. And the B Clief which is common to every part, and is made thus ♭, or thus ♮. The one ♭ ſignifying the half Note, or flat ſinging, the other ♮ the whole Note, or ſharp ſinging.

Q. *How many Notes is there in Muſick?*

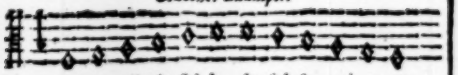
A. There are but ſix Notes, which are called, and are commonly ſet down thus,



For the better underſtanding of this, you ſhal obſerve the *C-ſol-fa-ut* Clief ſtanding on the fourth Rule from beneath, then you muſt reckon down from the Clief, as though the Verſe were the Scale of the Gam, aſſigning to every Space and Rule a ſeveral Key; & you ſhal find that the firſt Note ſtandeth in *C-fa-ut*, and the laſt in *A-la-mi-re* in Baſs.

Another

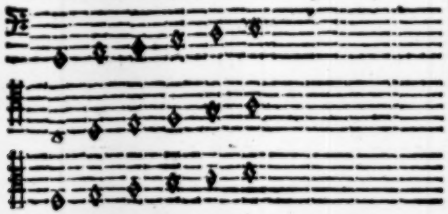
Another Example.



ut re mi fa ſol la la ſol fa mi re ut

Q. *In how many ſeveral Keys may you begin the ſix Notes?*

A. Theſe three Keys of the following Example.



But what is done in theſe Notes may be alſo done in their Octoes; as what is done in *Gam-ut*, may alſo be done in *G-ſol-re-ut* in Baſs, and likewiſe in *G-ſol-re-ut* in Alt. And what in *C-fa-ut*, may be alſo in *C ſol-fa-ut*, and in *C-ſol-fa*. And what in *F-fa-ut* in Baſs, may alſo be done in *F-fa-ut* in Alt. But theſe be the three principal Keys containing the three natures or properties of ſinging.

Q. *How many Keys is in the Gam?*

A. Twenty: ten in Rule, and ten in Space.

Q. *How many Notes are in theſe twenty Keys?*

A. Two and fourty Notes; ſix ſeven Uts, ſeven Re's, ſeven Mi's, ſeven Fa's, ſeven Sol's, and ſeven La's.

Q. *Which are the three properties of Muſick?*

A. B-quare, Properchant, and *B-mole.*

Q. *How many of theſe Uts ſings B-quare, how many Properchant, and how many B-mole?*

A. Three *B-quare*, two *Properchant*, and two *B-mole.*

Q. *Which are the three uts that ſingeth B-quare.*

A. The *ut* of *Gam-ut*, the *ut* of *G-ſol-re-ut* in Baſs, and the *ut* of *G-ſol-re-ut* in Alt.

Q. *Which are the two uts that ſingeth Properchant?*

A. The *ut* of *C-fa-ut*, and the *ut* of *C-ſol-fa ut.*

Q. *Which are the two uts that ſingeth B-mole?*

A. The *ut* of *F-fa ut* in Baſs, & the *ut* of *F-fa ut* in Alt.

Q. *You have ſpoke of the uts, but how doth the other Notes ſing?*

A. As every *ut* ſingeth, ſo doth the reſt of the Notes likewiſe ſing which aſcendeth from that *ut*. As for example, the *ut* of *Gam-ut* ſingeth *B quare*, therefore the *re* of *A-re*, the *mi* of *B-mi*, the *fa* of *C-fa-ut*, &c. doth ſing likewiſe *B-quare*. Likewiſe the *ut* of *C-fa-ut* ſingeth *properchant*, therefore the *re* of *D-ſol-re* the *mi* of *E-la-mi*, the *fa* of *F-fa-ut*, and the *ſol* of *G-ſol-re-ut*. &c. ſingeth likewiſe *Properchant*: & the *ut* of *F-fa-ut* ſingeth *B-mole*, therefore the *re* of *G-ſol-re-ut*, the *mi* of *A-la-mi-re*, the *fa* of *B-fa-b-mi*, muſt likewiſe ſing *B-mole*; becauſe the Notes doth ariſe from theſe *uts*, as you may plainly ſee on the Scale: and ſo forth of the reſt.

Of the MOODS.

Q. HOw many *Moods* is there?

A. Four.

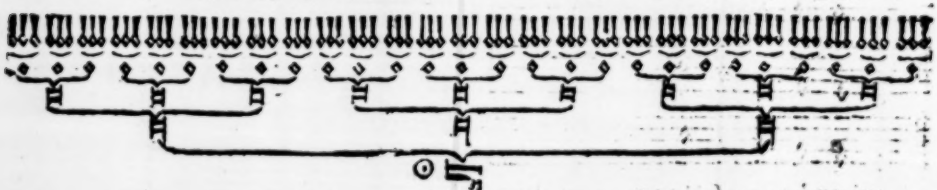
Q. *Which four?*

A. Perfect the More, and *Imperfect the More*; *Perfect the Leſs*, and *Imperfect the Leſs.*

The first Mood.

Q. *Perfect the More, whereby know ye it?*
A. By my Figure and my Number.
Q. *How know ye it by your Figure?*
A. A round circle with a prick ⊙
Q. *How know ye it by your Number?*
A. They go all by threes, except Crochets, Quavers, and Semi-quavers.
Q. *How go they?*
A. By twoes.
Q. *Number that Mood.*
A. Three Minims to the Semi-brief, ſo is the Semi-brief three; three Semi-briefs to the Brief, ſo is the Brief nine; three Briefs to the Long, ſo is the Long ſeven and twenty; three Longs to the Large, ſo is the large fourſcore and one.

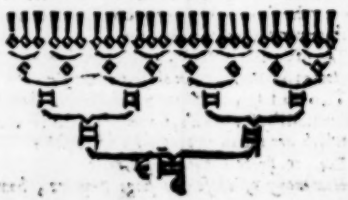
The Example of the first Mood. *Perfect the More.*



The ſecond Mood.

Q. *Imperfect the More, whereby know ye it?*
A. By my Figure and my Number.
Q. *How know ye it by your Figure?*
A. Half a Circle with a prick. ☾
Q. *How know ye it by your Number?*
A. They go all by twoes, except Minims.
Q. *How go they?*
A. By threes.
Q. *Number that Mood.*
A. Three Minims to the Semi-brief, ſo is the Semi-brief three: two Semi-briefs to the Brief, ſo is the Brief ſix: two Briefs to the Long, ſo is the Long twelve: two Longs to the Large, ſo is the Large four and twentie.

The Example of the ſecond Mood. *Imperfect the More.*



The

The third Mood.

Q. *Perfect the Leſs, whereby know ye it?*

A. By my Figure and my Number.

Q. *How know ye it by your Figure?*

A. A round Circle without a prick, O

Q. *How know ye it by your Number?*

A. They go all by twoes, except Semi-briefs.

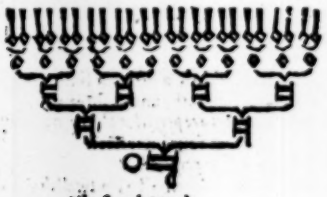
Q. *How go they?*

A. By threes.

Q. *Number that Mood.*

A. Two Minims to the Semi-brief, ſo is the Semi-brief two: three Semi-briefs to the Brief, ſo is the Brief ſix: two Briefs to the Long, ſo is the Long twelve: two Longs to the Large, ſo is the Large four and twenty.

The Example of the third Mood. *Perfect the Leſs.*



The fourth Mood.

Q. *Imperfect the Leſs, whereby know ye it?*

A. By my Figure and my Number.

Q. *How know ye it by your Figure?*

A. A half Circle without a prick C

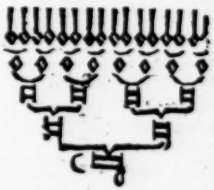
Q. *How know ye it by your Number?*

A. They go all by twoes.

Q. *Number that Mood.*

A. Two Minims to the Semi-brief, ſo is the Semi-brief two: two Semi-briefs to the Brief, ſo is the Brief four: two Briefs to the Long, ſo is the Long eight: two Longs to the Large, ſo is the Large ſixteen.

The Example of the fourth Mood. *Imperfect the Leſs.*



The DEGREES.

Q. *How many Degrees goeth to every Mood?*

A. Three.

Q. *Which three?*

A. Mood, Time, and Prolation.

Q. *What is Mood?*

A. It is a meaſuring of Longs by Larges, and Briefs by Longs, and is either greater or leſſer.

Q. *What is the greater Mood.*

A. It is a meaſuring of Longs by Larges, and is either Perfect or Imperfect.

Q. *What is the greater Mood Perfect?*

A. Three Longs to the Large.

Q. *What is the greater Mood Imperfect?*

A. Two Longs to the Large.

Q. *What is the leſſer Mood?*

A. It is a meaſuring of Briefs by Longs, and is either Perfect or Imperfect.

Q. *Who*

Q. *What is the lesser Mood Perfect?*

A. Three Briefs to the Long.

Q. *What is the lesser Mood Imperfect?*

A. Two Briefs to the Long.

Q. *What is Time?*

A. It is a measuring of Semi-briefs by Briefs, and is either perfect or imperfect.

Q. *What is perfect Tyme?*

A. Three Semi-briefs to the Brief.

Q. *What is imperfect Tyme?*

A. Two Semi-briefs to the Brief.

Q. *What is Prolation?*

A. It is a measuring of Minims by Semi-briefs, and is either perfect or imperfect.

Q. *What is perfect Prolation?*

A. Three Minims to the Semi-brief.

Q. *What is imperfect Prolation?*

A. Two Minims to the Semi-brief.

Q. *Perfect the More, ⊙ how goeth it in Mood, Time, and Prolation?*

A. Perfect great Mood, perfect leſs Mood, perfect Time, and perfect Prolation.

Q. *Imperfect the More, ☾ how goeth it in Mood, Time and Prolation?*

A. Imperfect great Mood, imperfect leſs Mood, imperfect Time, and perfect Prolation.

Q. *Perfect the leſs, ○ how goeth it in Mood, Time and Prolation?*

A. Imperfect great Mood, imperfect leſs Mood, perfect Time, and imperfect Prolation.

Q. *Imperfect the leſs, ☾ how goeth it in Mood, Time and Prolation?*

A. Imperfect great Mood, imperfect leſs Mood, imperfect Time, and imperfect Prolation.

The CONCORDS.

Q. *WHat is a Concord?*

A. It is a mixt ſound compact of diverſe voices, entring with delight in the ear, and is either perfect, or imperfect.

Q. *What is a perfect Concord?*

A. It is that which may ſtand by it ſelf, and of it ſelf maketh a perfect harmony, without the mixture of any other.

Q. *What is an imperfect Concord?*

A. It is that which maketh not a full ſound, and needeth the following of a perfect Concord, to make it ſtand in the harmony.

Q. *How many Concords is there?*

A. Nine.

Q. *Which nine?*

A. An Unifone, a third, a fifth, a ſixth, an octo, a tenth, a twelfth, a thirteenth, and a fifteenth.

Q. *How many of them are perfect, and how many imperfect?*

A. Five perfect, and four imperfect.

Q. *Which are the five perfect?*

A. An unifone, a fifth, an octo, a twelfth, and a fifteenth.

Q. *Which are the four imperfect?*

A. A third, a ſixth, a tenth, and a thirteenth with their octoes.

Q. *What mean you by their octoes?*

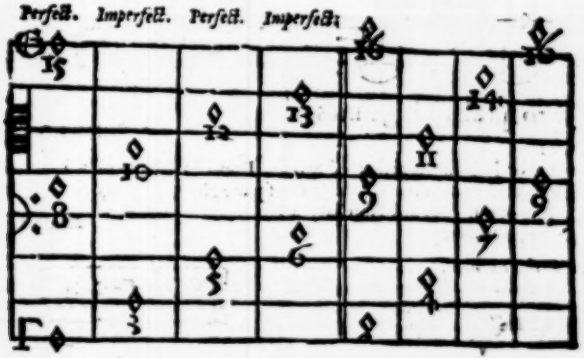
A. Becauſe their octoes are but the ſelf ſame kind. As for example, An octo is the kind of an unifone, a tenth is the kind of a third, & a twelfth the kind of a fifth, &c.

Q. *What needs ſo many Concords ſeeing there are ſo few kinds?*

A. Albeit

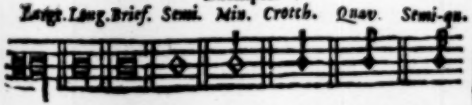
A. Albeit their kinds be one, yet the sounds are diverse. As an octo hath another sound then an unisone, and a tenth hath another sort of sound then a third, and a twelfth hath another sort of sound then a fifth, &c. As likewise it giveth bounds to the composer, or setter of parts.

The Scale of Concords. Discords.



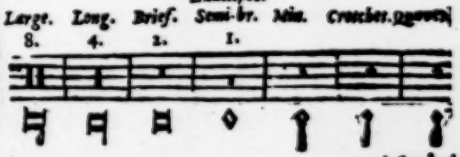
Notes, their Names, Number, and Proportions.

Example.



Rests, or Pauses, of Prick, and Notes of Syncopation.

Example.

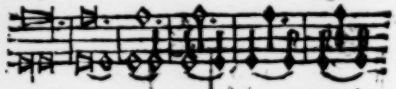


A further

A further Example of the *Prick-Notes*, wherein you ſee your Meaſure of the *Time* harned, according to the *Semi-brief*, both by prick *Semi-briefs*, *Minims*, and *Crochets*.

Example.

Pric *Long*. *Brief*. *Semi*. *Minim*. *Crotchet*. *Quaver*.



Followeth now to ſpeak of Ligatures.

Q. VVhat is a Ligature?

A. It is a combination or knitting together of two or more Notes, altering by their ſituation and order, the value of the ſame, holding out if your firſt Note lack a tail, the ſecond deſcending, it is a long.

A further Example.

A ſecond Example.

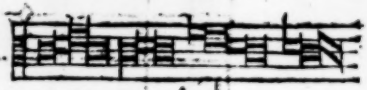
If the firſt Note have a tail on the left ſide hanging downward: the ſecond aſcending or deſcending, it is a Brief.

Example.

Of final Notes in Ligatures.

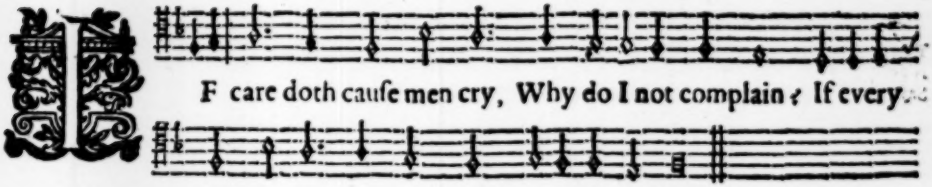
Every final Note of a Ligature deſcending, being a ſquare Note, is a long.

Example.



THE

THE FIRST SONG.



IF care doth cauſe men cry, Why do I not complain? If every wight bewails his woe, Why do I not the ſame?

Since that amongſt them all,
I dare well ſay is none
So far from joy, ſo full of woe,
Nor hath more cauſe to mourn.

For all things living hath
Sometime a quyet reſt;
The drawing Ox, the bearing Aſſe,
And every other beaſt.

The Peiſand and the Poſt,
Which are at all aſſayes,
The Ship-boy and the Galey ſlave,
Hath time to take their eaſe.

Save I, poor wretch, whom care
Doth ſo me now conſtrain,
To wail the day, and weep the night,
Continually in pain.

From painfulneſs to pain,
From pain to bitter tears,
From tears to painful pain again,
And ſo my life it wears.

Each thing under the Sun,
That I can hear or ſee,
It makes me to bewail my woe,
And cruel deſtinie.

When I ſee men rejoice,
Seeing I cannot ſo,
I take more pleaſure in my pain,
It doubles but my woe.

Or when I ſee men have
Their moſt deſired ſight,
Alace! I think all men are well,
Save I, poor woful wight.

Or when I hear the ſound
Of Song or Inſtrument,
I think all thing that joyful is,
Doth cauſe me to lament.

Even as the ſtricken Deer
Withdraws himſelf alone,
So ſeek I then ſome ſecret place,
Where I may make my moan.

Although that for the time
Doth much appeaſe my griefs;
Yet doth it breed me further pain,
To cauſe me more miſchief.

THE SECOND PART.

SInce that amongſt them all,
I dare well ſay is none
More grievous ſinner nor I am,
And hath more cauſe to moan.

My youthful years miſpent
In health and ignorance;
Not caring how I ſpent my time,
In ſloath and negligence.

Even like a wandring ſheep;
Long have I gone aſtray:
Lord, bring me to thy flock again,
And guide me the right way.

Grant me thy grace to riſe,
And ſtand in time to come,
That I may mend my wretched life,
And mourn for time by-run.

Call me not to accounts
Of former faults miſdone:
But let my Saviors bloody wounds,
Be ranſome for my ſin.

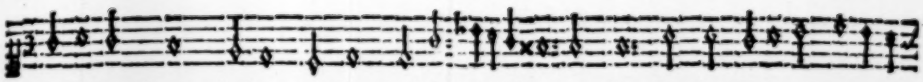
In mercy, Lord, my God,
Receive me home to thee;
That I may walk in thy true fear,
And praiſe thy Name trulie.

Relieve my burthen great
Of ſin and worldly care;
That I may in thy Sanctuary
Sing praiſes evermir.

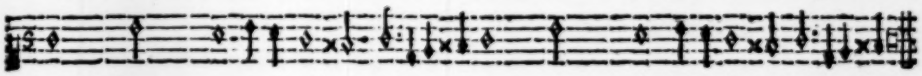
FINIS.

THE II. SONG.

Luſty May with Flora Queen, The balmy drops fr̃ Phebus ſheen,
Preluſant



Preluſant beams before the day, before the day, the day. By thee Diana groweth



green, Through gladneſs of this luſty May, Through gladneſs of this luſty May.

Then Aurora that is ſo bright,
To woful hearts he calls great light,
Right pleaſantly before the day, &c
And ſhows and ſheds forth of that light,
Through gladneſs of this luſty May,
Through gladneſs of this luſty May.

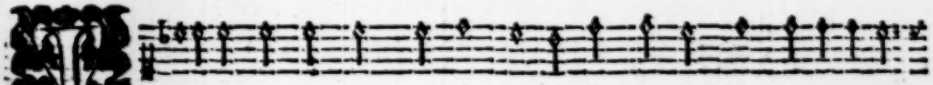
Birds on their beughs of every ſort,
Sends forth their notes, and makes great mirth,
On banks that blooms on every bray, &c.
And fares and flyes ov'r field and firth,
Through gladneſs, &c.

All Lovers hearts that are in care,
To their Ladies they do repare,
In freſh mornings before the day, &c.
And are in mirth ay more and more,
Through gladneſs, &c.

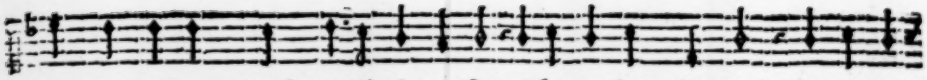
Of every moneth in the year,
To mirthful May there is no peer;
Her gliſtring garments are ſo gay, &c.
You Lovers all, make merry cheer,
Through gladneſs of this luſty May,
Through gladneſs of this luſty May.

FINIS.

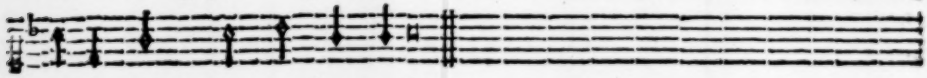
THE III. SONG.



Into a mirthful May morning, As Phebus did upſpring, I ſaw a May



both fair and gay, Most goodly for to see: I said to her, Be kind To me that



was so pyn'd, For your love truly.

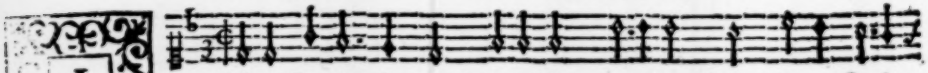
First therefore whē I did you know,
You thirl'd my heart so low
Unto your Grace: but now in case,
Banisht through false report:
But I hope, and I trow,
Once for to speak with you,
Which doth me comfort.

Wherefore, I pray, have mind on me,
True Love, where ever you be:
Where ever I go, both too and fro,
You have my heart alright.
O Lady! fair of hew,
I me commend to you,
Both the day and night.

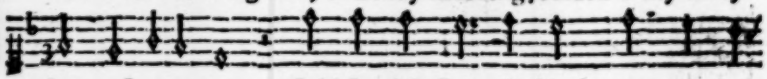
Since Fortune false, unkind, untrue,
Hath exyl'd me from you;
By sudden chance I shal advance
Your honor and your fame.
Above all earthly wight,
To you my truth I plight,
In earnest, or gain.

FINIS.

THE IV. SONG.

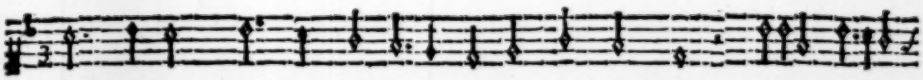


IN a Garden so green, in a May morning, Heard I my Lady

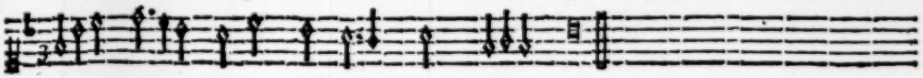


pleen of paramours. Said she, My Love so sweet, come you not

yet



yet, nor yet; Heght you not me to meet amongſt the flowrs? Elore, Elore,



Elore, Elore, I love my luſty Love, Elore, Lo.

The skyes up ſpringeth, the dew down dingeth,
The ſweet Larks ſingeth their hours of prime.
Phebus up ſprenteth, joy to reſt wenteth,
So loſt is mine intents, and gone's the time.
Elore, Elore, Elore, Elore.
I love my luſty Love, Elore, Lo.

Danger my dead is, falſe fortune my feed is,
And languor my leed is: but hope, I diſpair.
Diſdain my deſire is, ſo ſtrangeneſs my fear is:
Deceit out of all ware. Adew, I fare.
Elore, Elore, &c.

Then to my Lady blyth, did I my preſence kyth;
Saying, My Bird, be glad: am I not yours?
So in my armes two, did I the luſty jo;
And kiſſed her times mo, then night hath hours.
Elore, Elore, &c.

Live in hope, Lady fair, and repel all diſpair:
Truſt not that your true Love ſhal you betray.
When deceit and langor, baniſht is from your bowr,
I'le be your paramour, and ſhal you pleaſe.
Elore, Elore, &c.

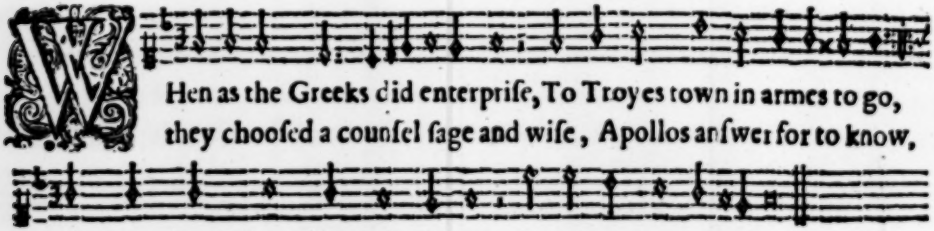
Favor and duty, unto your bright beauty,
Confirmed hath lawty, obliedg'd to truth:
So that your ſoverance, heartly but variance,
Mark in your memorance, mercy and ruth.
Elore, Elore, &e.

Yet for your courteſie, baniſh all jealouſie:
Love for love luſtily, do me reſtore:
Then with us Lovers young, true love ſhal reſt and reign:
Solace ſhal ſweetly ſing for evermore,
Elore, Elore, Elore, Elore.
I love my luſty Love, Elore, Lo.

FINIS.

THE

THE V. SONG.



WHen as the Greeks did enterprise, To Troyes town in armes to go,
they chooſed a counſel ſage and wiſe, Apollos anſwer for to know,
How they ſhould ſpeed and have ſucceſs, In that ſo great a buſineſs.

Then did they ſend the wiſeſt Greeks,
Apollos anſwer for to know,
Who with the tears upon their cheeks,
But and the fiery flames of wood,
With all ſuch rites as was the guiſe,
They did their great God ſacrifice.

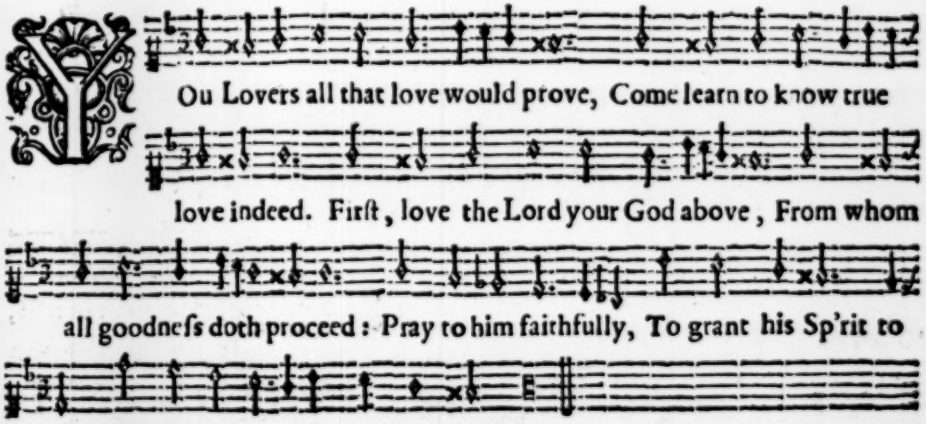
When they had done thus their requeſt,
And ſolemnly their ſervice done,
And drank the wine, and ſlew the beaſt,
Apollo gave them anſwer ſoon:
That Troy and Troyans have they ſhould,
To uſe them fully as they would.

Which anſwer made them not ſo glad,
That they ſhould thus victorious be,
As even the anſwer which I had,
Did alſo joy and comfort me.
For thus then ſaid Apollo mine,
All that thou ſeeks, it ſhal be thine.

FINIS.

THE

THE VI. SONG.



Als love thy neighbor heartfully,
Wiſhing his welfare night and day:
Dealing with all men faithfully,
As to thy ſelf thou wouldſt alway.
Beſeech the Lord of might,
His Sp'rit to guide thee right;
His precepts day and night,
For to obey.

Since that the time is here but ſhort,
That we in earth are to indure;
Rejoice in God and have comfort,
In Chriſt his Son that boght us dear,
Pray to the Trinitie,
One God, and Perſons three,
To ſerve him faithfully,
With heart intiere.

The

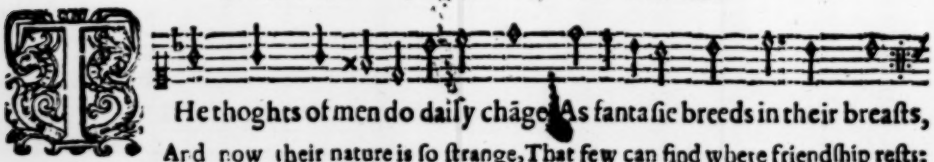
The ſacrifice of laud and praiſe,
Sing to the Lord both day & night:
With thankſgiving to him always,
For all his benefits ſo bright.
Thy time in vertue ſpend:
Remember on thy end;
See thou thy life amend,
With all thy might.

Then ſhalt thou at the latter day,
When Chriſt thee to accoũt ſhal call,
Rejoice in God, and not affray
For fear of any ſudden fall.
Therefore live merrily
In Love and Charity,
Thanking thy God truly,
What may befal.

Now let us all ſtill watch & pray,
Still waiting on that day and hour,
When Chriſt ſhal come without delay,
To judge all earthly creature.
Then be prepar'd therefore,
With lamps and oyl in ſtore,
To meet that King of glore,
That comes for ay.

FINIS.

THE VII. SONG.



THE

The ſtedfaſt faith that friends profeſt,
Is fled from them, and ſeldom us'd:
He who a faithful friend profeſt,
Doth make his friendſhip now abus'd.
Where one is found a friend indeed,
A ſcore there be, a ſcore there be, that fail at need.

For barren trees will bloom right fair,
As well as thoſe that fruit will yeeld,
Whoſe bark and branches ſeems as fair,
As any tree within the field.
As ſimple looks the ſubtil man,
As he that no, as he that no, kind falſhood can.

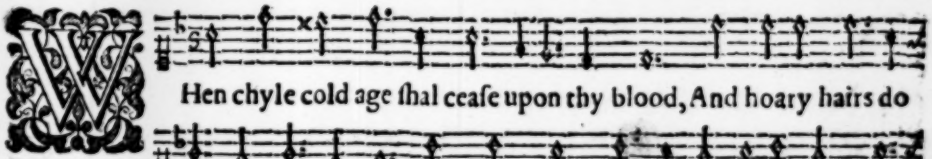
A friend of words where deeds be dead,
Is like a ſpring that water wants:
And he that with fair words is fed,
Doth hope for fruit of wither'd plants:
But who can judge by hew of eye, (ſhould be.
Since deeds are dead, ſince deeds are dead, where truth

The faireſt way that I can find,
Is firſt to try, and then to truſt;
So ſhal affections not be blind:
For proof will ſoon ſpy out the juſt:
And tryal knows who means deceit.
And bids us be, and bids us be ware of their bait.

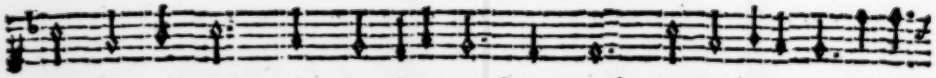
Without good proof be not too bold,
If thou my counſel liſt to take:
In painting words there is no hold,
They be but leaves that wind do ſhake:
But where that words and deeds agree,
Accept that friend, accept that friend, and credit me.

FINIS.

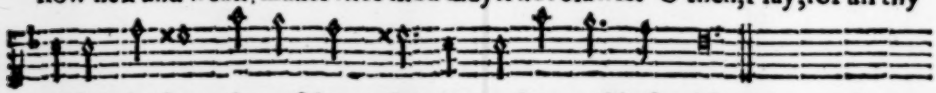
THE VIII. SONG.



now



now ſick and weak, makes thee thou mayſt not crawle. O then, I ſay, for all thy



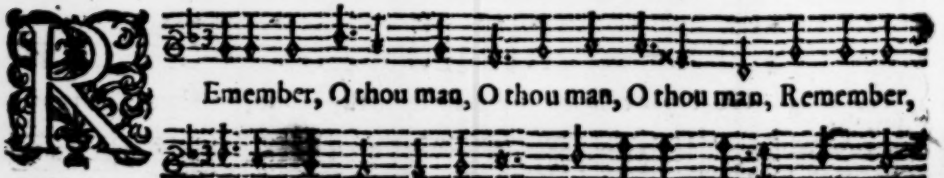
paſſed pleaſure, A conſcience clear is worth a world of treaſure.

When on thy bed in anguiſh thou do'ſt ly,
In ſome hard feaver, ſtriving ſtill for breath:
Thy wife and children then upon thee cry:
Some wiſhing life, yet moſt for goods thy death.
O then, I ſay, for all thy paſſed pleaſure,
A conſcience clear is worth a world of treaſure.

When foul ſin ſhal appear in its own weed,
Shal thy diſtracted ſenſes ſo affright,
In recordation of thy former deed;
Nothing thou'ſt have but dolor for delight.
O then, I ſay, for all thy paſſed pleaſure,
A conſcience clear is worth a world of treaſure.

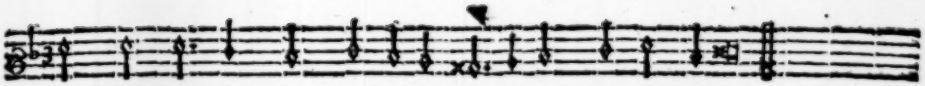
FINIS.

THE IX. SONG.



Remember, O thou man, O thou man, O thou man, Remember,

O thou man, thy time is ſpent. Remember, O thou man, how thou



thou was dead and gone, And I did what I can, therefore repent.

Remember Adams fall, O thou man, O thou man.
Remember Adams fall, from heaven to hell.
Remember Adams fall, how we were condemned all,
In hell perpetual, therein to dwel.

Remember Gods goodneſs, O thou man, O thou man.
Remember Gods goodneſs, his prouiſe made.
Remember Gods goodneſs, how he ſent his Son doubtleſs,
Our ſins for to redreſs: be not afraid.

The Angels all did ſing, O thou man, O thou man.
The Angels all did ſing, on the ſhepherds hill.
The Angels all did ſing praiſe to our heavenly King,
And peace to man living, with a good will.

The ſhepherds amaz'd was, O thou man, O thou man.
The ſhepherds amaz'd was, to hear Angels ſing.
The ſhepherds amaz'd was, how it ſhould come to paſs,
That CHRIST our MESSIAS, ſhould be our King.

To Bethlem did they go, O thou man, O thou man,
To Bethlem they did go, the ſhepherds three.
To Bethlem they did go, to ſee if it were ſo or no;
Whether Chriſt was born or no, to ſet man free.

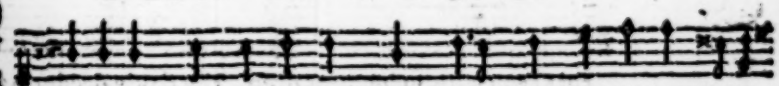
As th'Angels before did ſay, O thou man, O thou man.
As th'Angels before did ſay, ſo it came to paſs.
As th'Angels before did ſay, they found a Babe where he lay
In a manger, wrapt in hay, ſo poor he was.

In Bethlem he was born, O thou man, O thou man.
In Bethlem he was born, for mankinds ſake.
In Bethlem he was born, for us that was forlorn;
And therefore took no ſcorn, our fleſh to take.

Give thanks to God always, O thou man, O thou man.
Give thanks to God always, moſt joyfully.
Give thanks to God always, for this our happy day.
Let'all now ſing and ſay, Holy, Holy.

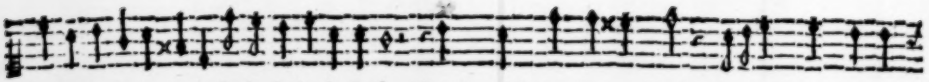
FINIS.

THE X. SONG.

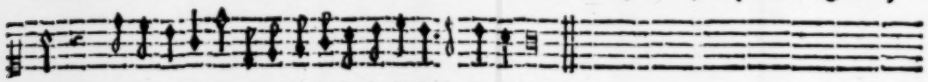


Ow is the month of maying, When merry Lads are playing, Fa la

la la



la la la la la la la la la la la la la. Each with his bony Laſs, Upon the greeny



graſs, Fa la la la la la la la la la la la la la la la.

The Spring clad all in gladneſs,
Doth laugh at Winters ſadneſs, Fa la la, &c.
And to the Bag-pipes ſound,
The Maids tread out their ground, Fa la la, &c.

Fy then, why are we muſing,
Youths ſweet delight refuſing? Fa la la, &c.
Say, dainty Nymphs, and ſpeak,
Shal we play barley-break? Fa la la, &c.

FINIS.

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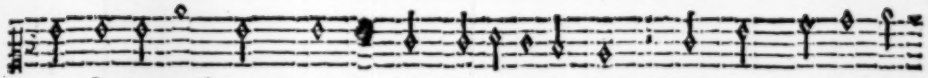
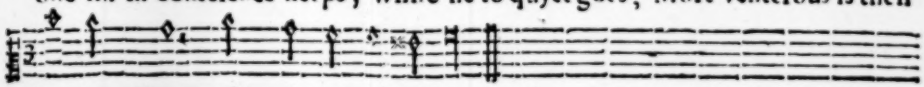


one ſin in conſcience keeps, while he to quyet goes; More venterous is then



he that ſleeps with twenty mortal foes.

Wherefore at night call into mind,
how thou the day hath ſpent:
Praying to God, if ought thou find,
and then in time repent.
And ſince thy bed a patern is
of death and fatal tears,
Bedwart it ſhal not be amiſs,
this to record in verſe.

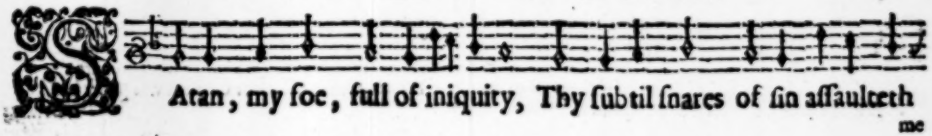
My bed is like the grave ſo cold;
and ſleep which ſteeks mine eye,
Reſembleth death; cloathes which me fold,
declare the mould ſo dry:

The friſking fleas, reſembleth well
the wringing worm to me,
Which with me in the grave ſhal dwel,
when I no light ſhal ſee.

The mighty bell which I hear knel,
when I am laid in bed,
Moſt like a bitter trumpet fell,
ev'r ſhouting in my head:
My riſing in the morn likewiſe,
when ſleepy night is paſt,
Puts me in mind that I muſt riſe
to Judgement at the laſt.

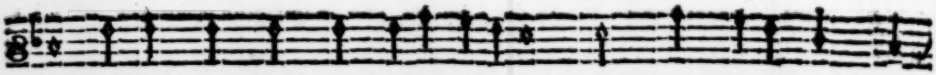
FINIS.

THE XII. SONG.

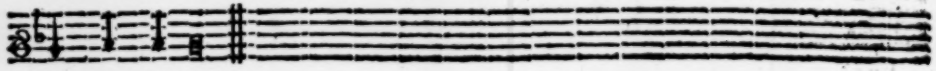


Atan, my foe, full of iniquity, Thy ſubtil ſnares of ſin aſſaulteth

me



me, Againſt my Lord and Maker to rebel, With ſweet allurements leads



the way to hell.

CHRIST.

O ſinful man, ſince God hath creat thee
A living ſoul, to ſerve him faithfullie;
And from the hell he thee redeem'd again:
Obey my voice, and from thy ſins refrain.

SINNER.

Alace! Satan, the world, and fleſh alſo,
All three in one conſpired hath my woe,
Me to intrape in ſinful pleaſures here,
Through ſin and ſathan, death and endleſs feer.

CHRIST.

Believe my word, and in thy heart imprint
My ſuffrings for thy ſake, and do repent.
Pray to our Father for the Sp'rit of grace:
To mend thy life, God grant thee time and ſpace.

SINNER.

Alace! my fore-ſaid foes full craftily
Doth me entiſe from thy precepts to fly;
And follow pleaſures of my fleſh and ſin,
The which is ſweet to paſs my time therein.

CHRIST.

O careleſs man! that ſweetneſs brings no gain.
But in the end eternal woe and pain:
Fly ſin therefore, the Sabbath day thou keep:
My Word will draw thee from that ſinful ſleep.

SINNER.

Alace! my Lord, I fight continually
Againſt the Devil, the world, and fleſh, all three:
So that my wits and ſenſes are grown dumb,
Clogged with worldly things, almoſt ov'rcome.

CHRIST.

Caſt firſt thy care to conquer heaven above,
Through faith in me, and godly works in love:
Thy Father who doth know thy preſent need,
Will thee ſupply of worldly things with ſpeed.

SINNER.

Proſperity makes me ſometimes miſknow:
Adverſity makes me deſpair and low.
Whiles with the one and other am torment,
Which marrs my mind, and makes me mal-content.

CHRIST.

If riches grow, ſet not thy heart thereon,
Leſt that it make thee like the rich Glutton.
Riches well us'd, Gods bleſſing doth procure:
If croſs with want, then Lazarus was poor.

SINNER.

Betwixt theſe two, I crave to ſtand content,
If ſo it pleaſe my God for to conſent:
Praying therefore I ſeek to pleaſe his will,
And be brought home, thy flock and fold until.

CHRIST.

Thou art not able for to run that race,
To pleaſe his will, without his Sp'rit of grace:
Therefore beſeech his divine Majeſtie,
To baniſh ſin, and grant his Sp'rit to thee.

SINNER.

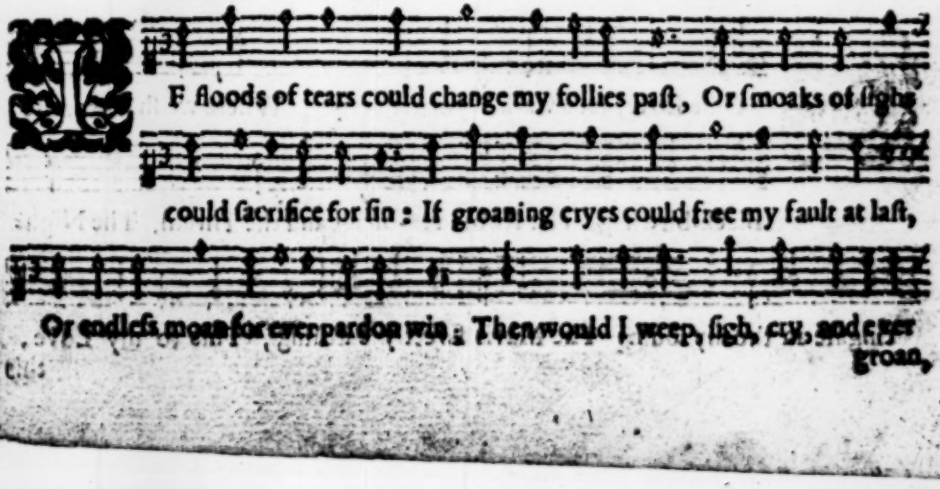
I ſhal beſeech my Lord and God of might,
The Father, Son and Sp'rit, to guide me right,
That I may walk in thy true fear and love,
And at the laſt attain thy joyes above.

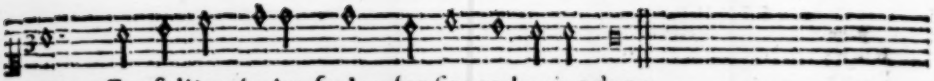
CHRIST.

If ſo thou do, thy prayer ſhal be heard,
And in the heavens for thee a place prepar'd.
Then ſerve thy God, and praiſe his holy Name:
Obey my voice, and ſtill with me remain.

FINIS.

THE XIII. SONG.





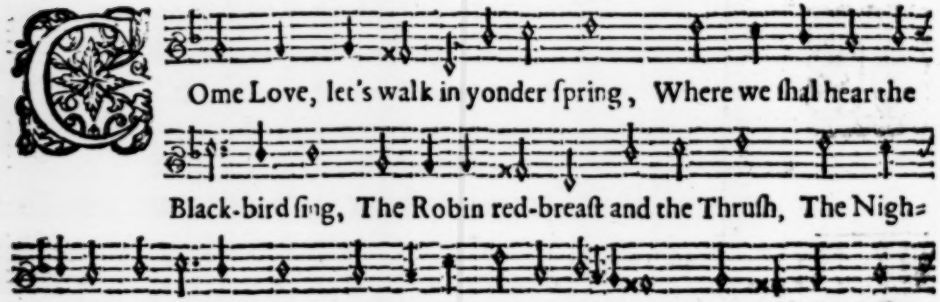
groan, For follies, faults, faults, for ſins and errors done.

I ſee my hopes are blaſted in their bud:
And find mens favors are like fading flowrs:
I find too late that words can do no good,
But loſs of time, and languiſhing of hours.
Thus ſince I ſee, I ſigh, and ſay therefore,
Hopes, favors, words, begone, begone, beguile no more.

Since man is nothing but a maſs of clay,
Our days not elſe but ſhadows on the wall:
Truſt in the Lord, who lives and laſts for ay;
Whoſe favor found will neither fade nor fail.
My God, to thee I reſign my mouth and mind:
No truſt in youth, in youth, nor faith in age I find.

FINIS.

THE XIV. SONG.



Come Love, let's walk in yonder ſpring, Where we ſhal hear the Black-bird ſing, The Robin red-breaſt and the Thruſh, The Nightingale in thorny buſh: The Mavis ſweetly caroling, This to my Love, this

this to my Love Content will bring.

In yonder dale grows flagrant flowrs,
With many sweet and shady bowrs:
A pearly brook, whose silver streams
Are beautifi'd with Phebus beams,
Still stealing through the trees so fair;
Because Diana, because Diana,
Batheth her there.

Behold the Nymph with all her train,
Comes tripping through the Park amain,
And in this Grove she here will stay,
At Barley break to sport and play;
Where we shal sit us down, and see
Fair beauty mixt, fair beauty mixt
With Chastitie.

All her delight is, as you see,
Here for to sport, and here to be,
Delighting in this silver stream,
Only to bath her self therein:
Until Acteon her espy'd,
Then to the Thicket, then to the Thicket
She her hyed.

And there by Magick Art she wrought,
Which in her heart she first had thought,
By secret speed away to flee,
Whilst he a Hart was turn'd to be.

Thus whilst he view'd Dianas train,
His life he lost, his life he lost,
Her love to gain.

Another to the same.

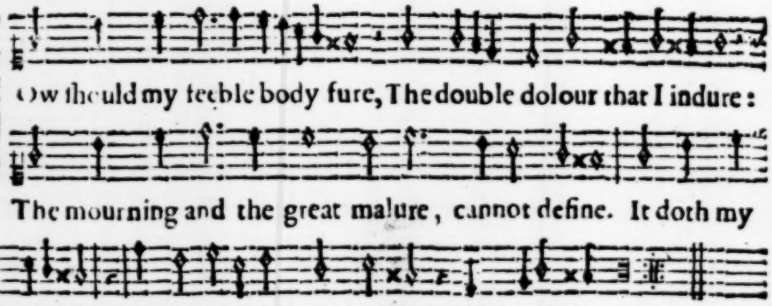
COme, Lord, let's walk on Sion Hill,
There to remain for ever still;
Where Prophets, postles, and just folk,
With Martyrs on a row do walk,
The Angels sweetly caroling:
This to my soul, this to my soul,
Content shal bring.

In Gods house many mansions are,
Which Christ is gone for to prepare
For his Elect, and own dear friends;
Where joy remains, and never ends.
Gods Saints thal thither all repair;
Because the Lamb, because the Lamb
Of God reigns there.

We shal behold the Lord amain,
Come through the clouds with Angels train:
And in the twinkling of an eye,
We shal ascend up through the sky;
Where we shal sit us down and sing
Sweet Psalms of praise, sweet Psalms of praise
To Jehovah King.

FINIS.

THE XV. SONG.



For well I wot was never wight,
That could inforce his mind & might
To love and ſerve his Lady bright,
and want her fine:
As I do martyr day and night,
Without that only thing of right,
that ſhould be mine.

Were I of puiſſance for to prove
My lowly and my heartly love,
I ſhould her mind to mercy move,
with ſuch propine.
Were all the world at my behove,
She ſhould it have at her behove,
for to be mine.

Now whō to ſhal I make my moan?
For truth nor conſtancy is none;
For all the faithful love is gone,
of feminine.
It would oppreſs an heart of ſtone
To ſee my loſs, for her alone
that ſhould be mine.

Who ſhal my dulled ſpirits raiſe,
Since not for love my Lady goes?
For if good ſervice might her pleaſe,
ſhe ſhould incline.
I die in dolour and diſeaſe,
And others hath her as they pleaſe,
that ſhould be mine.

I may perceive right well by this,
That all the blythneſs, joy and bliſs,
The luſty wanton life I with
of love, is hine.

Whan

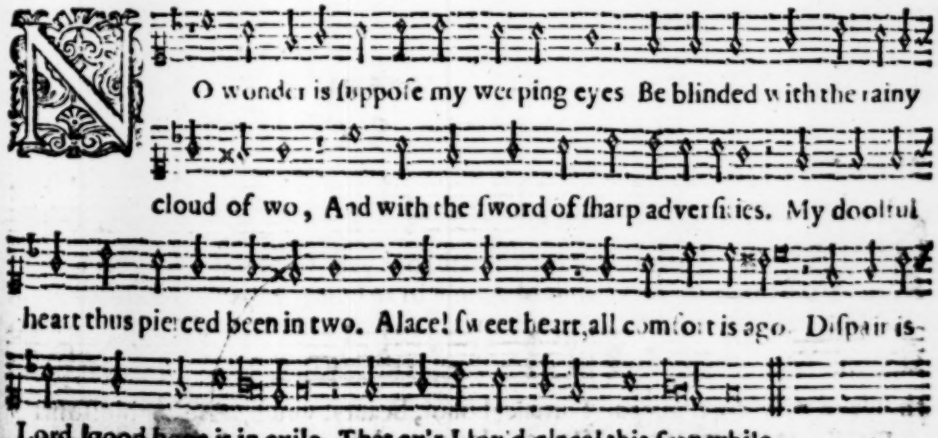
What remedy ſince ſo it is?
But patience, ſuppoſe I miſs
that ſhould be mine.

For Nobles hath not ay renown,
Nor Gentles ay the gayeſt gown:
They cary victuals to the town
that worſe doth dine.
So buſily to buſk I bown,
And others beats the berry down,
that ſhould be mine.

Who can the rage of youthhood daũt
Let him to Lovers Court go haunt,
And him as Venus ſubject grant,
and keep her trine;
Perchance he ſhal find mercy skant,
And able his reward to want,
as I do mine.

FINIS.

THE XVI. SONG.



As with the wind oppreſſed is the corn,
The ſtone thirled with rainy drops great;
And with the worm the ſcarlet rent and ſhorn;
So is my heart overthirl'd and overſet:
My ſalt tears are mingled with bloody ſweat,
Pale is my face, and faded is my hew,
Of Loves lair, alace! that ever I knew.

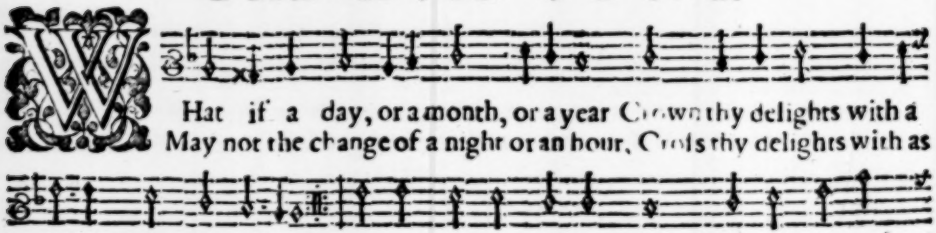
I ſeek remead unto my deadly wound,
As fire in yce, and heat in marble ſtone:
I find a quadrant in a figure round,
A deaf Sophiſt a probleme to expound;
I ſeek the truth in heart where there is none:
As who would fiſh upon the mountains hie,
Or go to gather berries in the ſea.

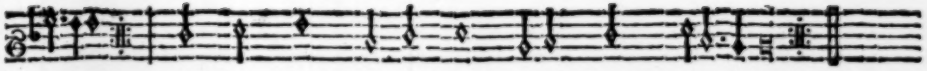
Now is my care through old occaſion,
Old is my wound, my paines are very ſore;
The more I ſeek for conſolation,
My heavineſs increaſeth more and more:
I love, alace! and all my love is lore:
More wo I wiſh dread never man on eard:
Such is my chance, ſuch is my hapleſs weard.

I have enough and more for to complain
Of every care that may my dool diſtreſs:
How may my tongue or hand expreſs the pain?
Becauſe the truth unable is to gueſs.
I love, alace! not with thoſe cares expreſs'd,
My deadly ghoſt: but rather with the dart,
Bereave my life, as thou haſt done my heart.

FINIS.

THE XVII. SONG.





dying. All our joyes, are but toyes, Idle thoughts deceiving.
flying. None hath power of an hour, Of his lives bereaving.

Th'earth's but a point of the world, and a man
Is but a point of the Earths compared centure:
Shal then the point of a point be so vain,
As to triumph in a silly points adventure.
All is hazard that we have,
Here is nothing byding:
Days of pleasure are as streams
Through fair meadows glyding.
Well or wo, time doth go,
Time hath no returning.
Secret Fates guides our States,
Both in mirth and mourning.

What if a smile, or a beck, or a look
Feed thy fond thoughts with many vain conceivings:
May not that smile, or that beck, or that look,
Tell thee as well they are all but false deceivings.
Why should Beauty be so proud,
In things of no surmounting?
All her wealth is but a shrewd,
Nothing of accounting.
Then in this, there's no blis,
Which is vain and idle
Beauties flowrs have their hours,
Time doth hold the bridle.

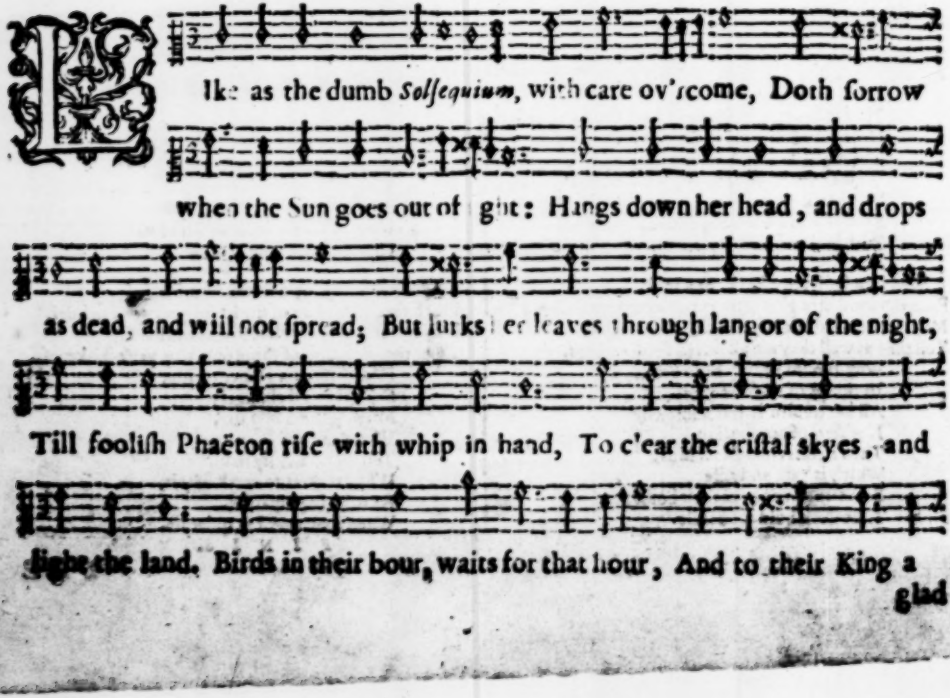
What if the World with a lure of its wealth,
Raise thy degree to great place of hie advancing.
May not the World by a check of that wealth,
Bring thee again to as low despised changing.
While the Sun of wealth doth shine,
Thou shalt have friends plenty;
But come want, they then repine,
Not one abides of twenty.
Wealth and friends holds and ends,
As thy fortunes rise and fall:
Up and down, smile and frown,
Certain is no state at all.

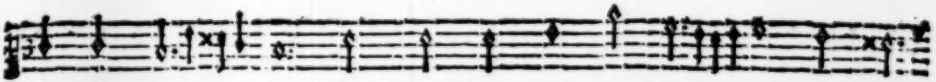
What if a grip, or a strain, or a fit,
Pinch thee with pain of the feeling pangs of sickness
May not that grip, or that strain, or that fit,
Show thee the form of thine own true perfect likeness.
Health is but a glance of joy,
Subject to all changes;
Mirth is but a silly toy,
Which mishap estranges.
Tell me then, silly man,
Why art thou so weak of wit,
As to be in jeopardie,
When thou mayst in quiet sit.

FINIS.

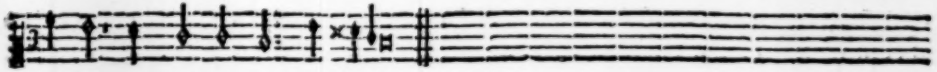
THE

THE XVIII. SONG.





g'ad good-morrow gives From thence that flowr likes not to lour, But laughs



on Phœbus op'ning out her leaves.

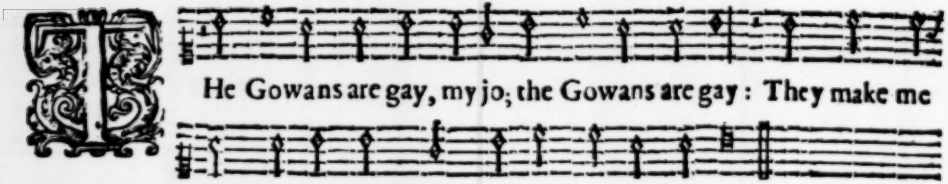
So ſtands't with me, except I be where I may ſee
My lamp of light, my Lady and my Love:
When ſhe departs, ten thouſand darts from ſundry airts,
Thirles through mine heart but reſt or roove:
My countenance declares mine inward grief,
And Hope almoſt diſpairs to find relief.
I die, I dwine, love doth me pine:
I loath on every thing I look, alace!
Till Titan mine upon me ſhine,
That I revive through favor of her grace.

Fra ſhe appear into her Sphear, begins to clear
The dawning of my long deſired day:
Then Courage cryes on Hope to riſe, fra ſhe eſpyes
The noyſom night of abſence went away:
No we can me awake, not yet impeſh,
But on my ſtately ſtalk I flouriſh freſh:
I ſpring, I ſprout, my leaves break out;
My color changeth in an heartſom hew:
No more I lout, but ſtands up ſtout,
As glad of her, of whom I only grew.

O happy day! go not away, Apollo ſtay
Thy cart from going down into the Weſt:
Of me thou make thy Zodiack, that I may take
My pleaſure to behold whom I love beſt.
Her preſence me reſtores to life from death,
Her abſence alſo ſhores to cut my breath:
I wiſh in vain, thee to remain,
Since *Primum mobile* doth ſay me nay.
At leaſt, my wane, haſte ſoon again.
Fare-well, with patience perforce, till day.

FINIS.

THE XIX. SONG.



THe Gowans are gay, my jo; the Gowans are gay: They make me wake when I ſhould ſleep, the firſt morning of May.

About the fields as I did paſs,
the Gowans are gay:
I chanc'd to meet a proper Laſs,
the firſt morning of May.

Right buſy was that bony Maid,
the Gowans are gay:
And I thereafter to her ſaid,
the firſt morning of May.

O Lady fair, what do you here?
the Gowans are gay:
Gathring the dew, what needs you ſpear?
the firſt morning of May.

The dew, quoth I, what can that mean?
the Gowans are gay:
She ſaid, To waſh my Lady clean,
the firſt morning of May.

I asked farther at her ſine,
the Gowans are gay:
To my will if ſhe would incline,
the firſt morning of May.

She ſaid her erand was not there,
the Gowans are gay:
Her maiden-head on me to ware,
the firſt morning of May.

Thus left I her, and paſt my way,
the Gowans are gay:
Into a garden me to play,
the firſt morning of May.

Where there were birds ſinging full ſweet,
the Gowans are gay:
Unto me comfort was full meet,
the firſt morning of May.

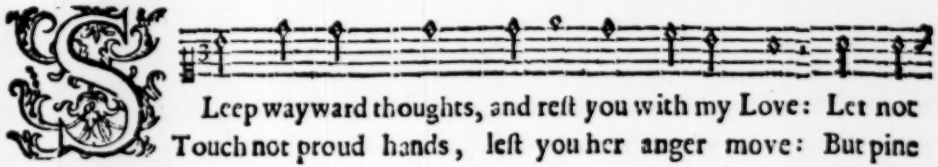
And thereabout I paſt my time,
the Gowans are gay:
While that it was the hour of Prime,
the firſt morning of May.

And then returned home again,
the Gowans are gay:
Panſing what Maiden that had been,
the firſt morning of May.

FINIS.

THE

THE XX. SONG.



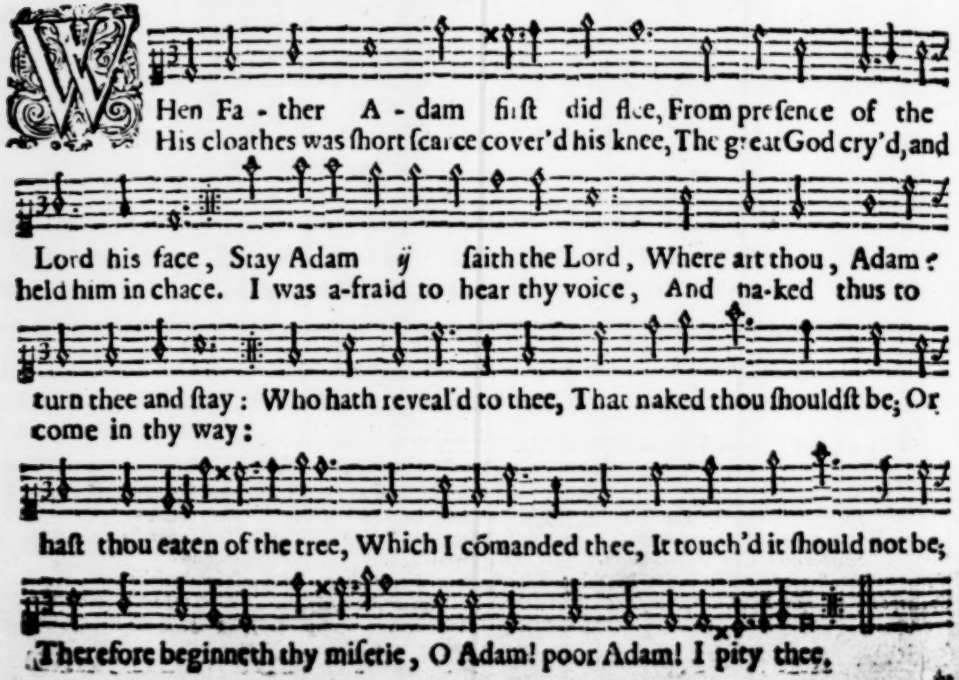
Sleep wayward thoughts, and rest you with my Love: Let not
Touch not proud hands, leſt you her anger move: But pine
my love be with my love diſeas'd. Thus while ſhe ſleeps, I ſorrow for her
you with my longings long diſpleas'd.
ſake: So ſleeps my Love, my Love, and yet my Love doth wake.

But, O the fury of my reſtleſs fear!
The hidden anguiſh of my fleſh deſires
The glories and the beauties that appear
Betwixt her brows, near Cupids cloſed fires.
Thus while ſhe ſleeps moves ſighing for her ſake;
So ſleeps my Love, my Love, and yet my Love doth wake.

My Love doth rage, and yet met Love doth reſt:
Fear in my Love, and yet my Love ſecure:
Peace in my Love, and yet my Love oppreſt:
Impatient, yet of perfect temperatour.
Sleep, dainty Love, while I ſigh for thy ſake;
So ſleeps my Love, my Love, and yet my Love doth wake.

FINIS.

THE XXI. SONG.


When Fa - ther A - dam firſt did flee, From preſence of the
His cloathes was ſhort ſcarce cover'd his knee, The great God cry'd, and
Lord his face, Stay Adam ÿ ſaith the Lord, Where art thou, Adam?
held him in chace. I was a-fraid to hear thy voice, And na-ked thus to
turn thee and ſtay: Who hath reveal'd to thee, That naked thou ſhouldſt be; Or
come in thy way:
haſt thou eaten of the tree, Which I cõmanded thee, It touch'd it ſhould not be;
Therefore beginneth thy miſerie, O Adam! poor Adam! I pity thee.

The Woman which thou gave to me
To be my helper, as I thought,
Did eat, and alſo counſel'd me,
Which now, alace! is dearly bought.
The Serpent falſe hath me beguil'd,
That rebel to thy Majeſty;
For to have us and ours exyl'd,
With his rebellious company.
That is no excuſe
To leave the Lord, and uſe
The counſel of thine enemie;
Bleſt freedom to refuſe,
Soul and body to abuſe:
Pity, O Adam! I pity thee:
O Adam! poor Adam! I pity thee.

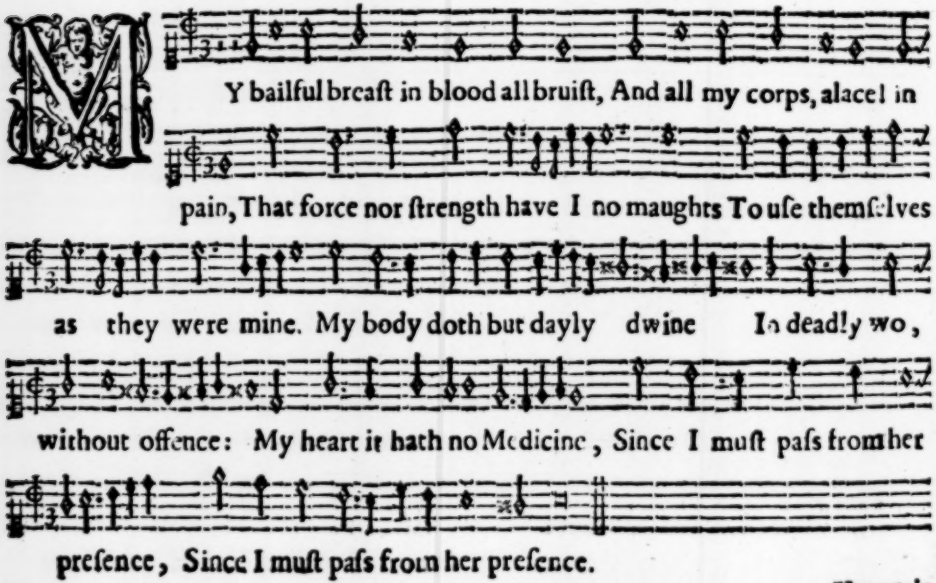
Yet for thy fault thou puniſht ſhalt be;
And in place of pleaſure and eaſe,
Nothing but labor ſhal be to thee:
Thy meat win with ſweat and diſeaſe.
And thou, O Eve! in ſtead of mirth,
And pleaſant Paradice preclair,
In grievous pains ſhal be thy birth,
With many a ſigh and groan full ſair:
Yet from thine enemie,
And Satans cruelty,
I will ſurely ay ſet thee free,
If thou wilt turn to me,
Obey and thankful be:
Surely thou ſhalt be dear to me:
O Adam! poor Adam! dear ſhalt thou be.

But thou, the Serpent that did go
So ſliely up upon the field,
Shal on thy belly creep alſo,
The duſt ſhal be thy meat and bield:
Curſed ſhalt thou be for ever,
Enemy to the womans ſeed:
He ſhal prevail, but thou ſhalt never;
For he ſhal bruiſe thee on the head;
And ſhal reſtore again,
From death and endleſs pain,
My ſervant David to be with me,
Where he ſhal ay remain
With me his Soverain,
In joy and bliſs eternally:
O Adam! O Adam! thus ſhal it be.

Away went Satan moſt diſcontent,
Chriſt being promis'd for to reign:
And metamorphos'd his intent,
Through power of his mighty King.
Our freedom, Lord, we have from thee,
That bowels of mercy powred out
Upon thy whole poſterity,
Of thy free grace withoutten doubt.
Therefore we all humbly
Intreat thy Majeſtie,
That we may ever thankful be:
And for our ſins contrite:
Praying to thee moſt ſweet,
O Jeſus! dear Jeſus! have pity on me.
O Adam! dear Adam! I pity thee.

FINIS.

THE XXII. SONG.



Uncertain

Uncertain of the time and place,
When that we two ſhould meet again:
No force of all yer gave her grace,
Would once relieve me of my pain.
Alace! fair words are but a train,
And ſerves thy body but a ſpace,
Without good hope, time's ſpent in vain:
I ſay no more, but oft, helas!

Alace! that ever I ſaw her face,
Or had it in remembrance.
Alace! that ever I knew the place,
Where firſt we made our acquaintance.
Wo worth the love of ignorance,
To love where no love can abide.
Wo worth the framed ignorance,
Since dol'rous death muſt be my guide.

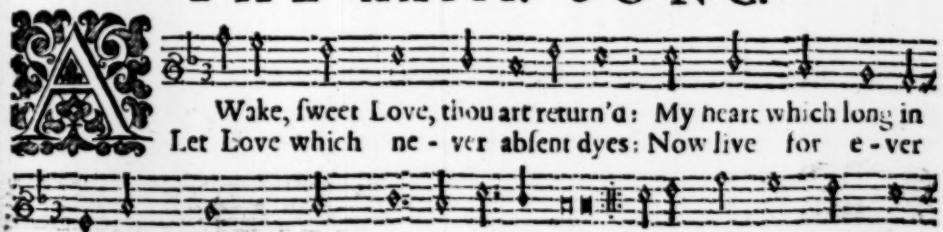
Albeit as yet I ſuffer pain,
Not all is vain, my time is ſpent:
For ſhe that hath my faithful heart,
Would heart out of my bowels rent,
And alter many wits content.
Who liſts to look on her a ſpace,
Was nev'r beauty more excellent,
But may be ſeen into her face.

And yet ſuppoſe my heart were free
At liberty but any pain,
It were impoſſible to me,
But it would ſoon return again
To her with whom it did remain,
Above all earthly wigth alive.
Sweet heart, relieve me of my pain:
Relieve me, or I end my life.

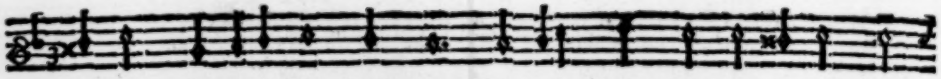
FINIS.

****

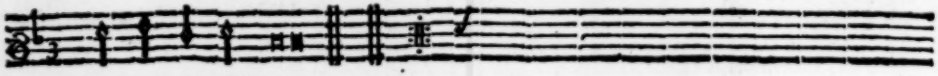
THE *XXIII.* SONG.



med



med fair, She only I could love, She only drew me to diſpair, When
to die, That I my joys might end. She only which did make me flee, My



ſhe unkind did prove.
ſtate may now a-mend.

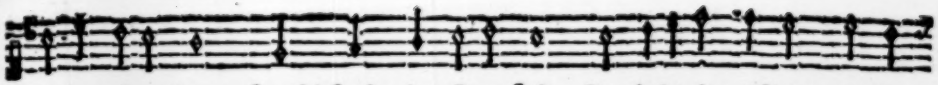
If ſhe eſteem thee now ought worth,
She will not grieve thy love henceforth
Which ſo diſpair hath prov'd.
Diſpair hath proved now in me,
That love will not unconſtant be,
Though long in vain I lov'd.
If ſhe at laſt reward my love,
And all my harmes repair.

Thy happineſs will ſweeter prove,
Rais'd up from deep diſpair:
And if that now thou welcome be,
When thou with her do'ſt meet;
She all this while but play'd with thee,
To make thy joyes more ſweet.

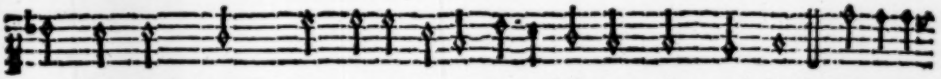
FINIS.

THE XXIV. SONG.

Ven Death, behold I breath; My breath procures my pain; Elſe
dolor

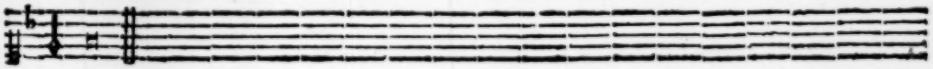


dolor after death, ſhould ſlack when I am ſlain. But deſtinies diſdain, ſo ſpan



my froward threed, But mercy to remain a Martyr quick and dead. O cruel

deadly feed! O rigor but remorſe! Since there is no remead, Come patience



perforce.

The Fates, my froward Fates,
With wicked wierds have wrought
My ſtate of all eſtates,
Unhappieſt to be thought.
Have I offended ought,
Or wrought againſt their will;
But mercy then they might
Conclude my corps to kill:
But as they have no skill
Of reaſon, nor regard,
The innocent and ill,
Receive a like reward.

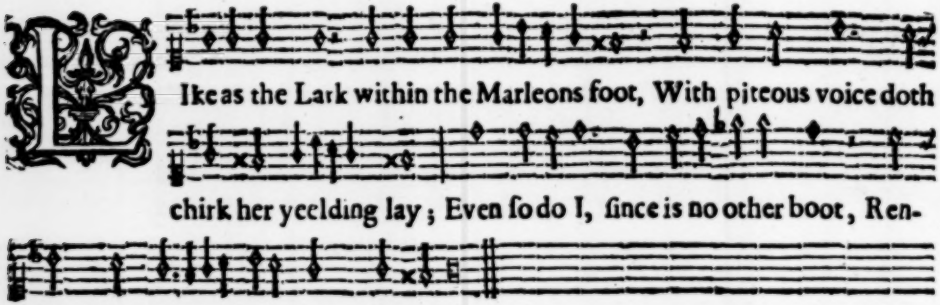
My heart but reſt or rove,
Reuth, reaſon or reſpect,
With fortuns death and love,
Is keeped under check,
That now there is no neck,
Nor draught to make debate;
But needs muſt burſt and break,
For love muſt have his mate:
Relief, alace! is late,
Since I am forc'd to flie;
I ſtand in ſtrange eſtate,
I love, I dwyn, I die.

Yet time ſhal try my truth,
And painful patient part;
Though love would rage but reuth,
And death with deadly dart
Should ſtay to cure my ſmart,
On fortunes fickle wheel,
All ſhal not change my heart,
Which is as true as ſteel:
I am not like an Eel,
To ſlip away and ſlide;
Love, fortune, death, farewel,
Where I am bound, I'le bide.

FINIS.

THE

THE XXV. SONG.



Your vertue mounts above my force so hie,
That with your beauties seas'd I am so sure,
That there remains resistance none in me;
But patiently your pleasure to endure.

And in your will my fancie shal depend,
My life and death consists into your will:
I rather would my life were at an end,
Then in dispair this way continue still.

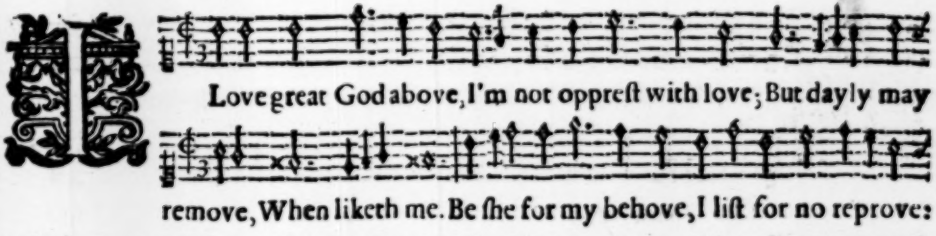
Wounded I am, with deadly darts dint,
Fetter'd with fetters, dispairing of relief;
Lying in langor as careful captive tint,
And ye the cause of all my wo and grief.

And since there is no pity more in place,
But that your cruelty doth thrist my blood;
I am content to have no other grace,
But let it out, if it may do you good.

FINIS.

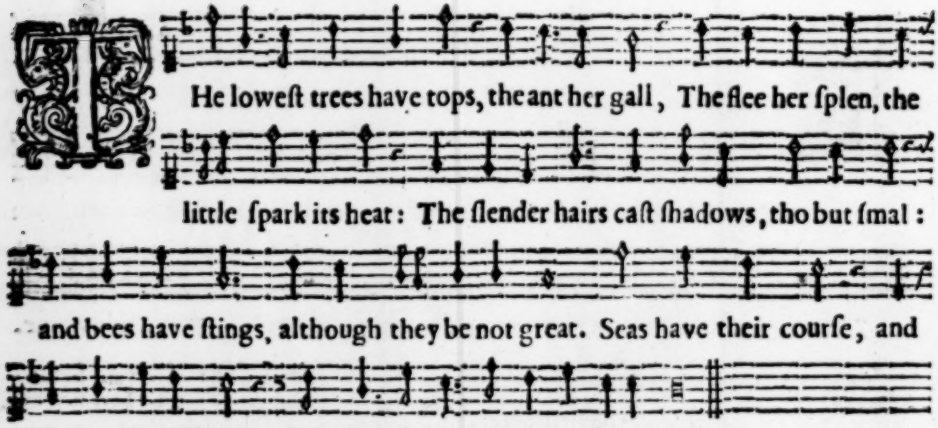
THE

THE XXVI. SONG.



I ſee Lovers anew,
That are both truſt and true,
For love changes hide and hew,
And blaikned be,
When ſhe liſts not to rew,
Why ſhould I more purſue?
Ay when I liſt to love, I may let be,
And chooſe another Love that will
love me.
Since wicked variance,
And falſe diſſimulance,
And double inconſtance
Beareth the gree:
Since faithful obſervance,
Can get no recompence:
Ay when I liſt to love, I may let be,
And chooſe another Love that will
love me.
Since faith cannot be found,
Nor pity can abound,
Why ſhould I run on ground,
And cannot flee?
As good love loſt as found,
Far better looſe then bound:
Ay when I liſt to love I may let be,
And chooſe another Love that will
love me.
Since I am not her meaſe,
She is ſo ill to pleaſe,
Love doth her moſt diſeaſe,
That cannot flee.
Since as good comes as goes,
My heart yet ſhal I raiſe:
Ay when I liſt to love, I may let be,
And chooſe another Love that will
love me. *FINIS.*

THE XXVII. SONG.



Where waters ſmootheſt are, deep are the foords:
The dyal ſturs, yet none perceives it move:
The firmeſt faith is in the feweſt words:
The turtles cannot ſing, and yet they love:
True hearts have eyes and ears, no tongue to ſpeak;
They heat, and ſee, and ſigh, and then they break.

The Anſwer.

Buſhes have tops, but the Cedar greater:
A hair caſts ſhadow leſs then Pharaohs towr:
The ſpark caſts heat, but greater heat the fire.
A bee can ſting, not like a ſcorpions power.

Seas

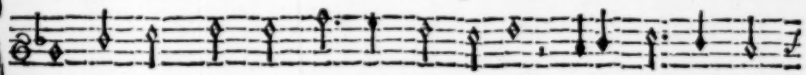
Seas have their courſe, and ſo have little ſprings:
So beggers love, but greater love have Kings.

Rough are deep ſeas, when ſmooth run ſhallow ſoords.
The ratt makes noiſe, before the dyal move.

The firmeſt faith is ſtill confirm'd with words.
And turtles mourn in looſing of their love.
If hearts have eyes and ears, the tongue can ſpeak:
They'l hear, and ſee, and ſigh before they'l break.

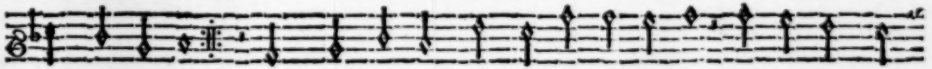
FINIS.

THE XXVIII. SONG.

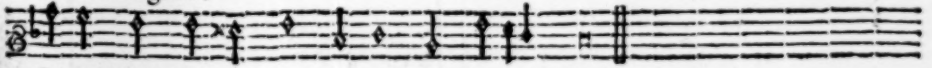


Here art thou, hope, that promis'd me relief? Come hear my doom
Come, traitor hope, that all men doth miſchief, Come here let ſee,

pronounced by diſdain. Alace! ſweet hope, where is thy ſcope? Or where
and eaſe me of my pain: Why flees thou me, to make me die? Wilt thou



ſhalt thou remain? Since hope is gone, and cannot me remead, In bondage thus
not come again?



I muſt bide fortunes ſead, I muſt bide fortunes ſead.

I had a heart, and now I heartleſs go?
I had a mind that dayly was oppreſt:
I had a friend that's now become my foe.
I had a will, yet can I get no reſt.
What have I now? nothing I trow,
But ſpite where I had joy.
What am I then? a heartleſs man:
Should love me thus deſtroy?
I love and ſerve one w om I do regard,
Yet for my love, diſdain is my reward.

If promis'd faith, and ſecret love intend,
And chooſe but doubt, I thought I had done well.
If fixed eye and inward heart do bind
A man in love, as now my heart doth feel;
What pain is love? Or what may move
A man for to diſpair?
Nothing ſo great as hie deſpite
Of his ſweet Lady fair:
Such is my chance, as now I muſt confeſs:
I love a Love, though ſhe be mercileſs.

What pain can pierce a heart that I do want,
If love be pain that doth any ſubdue?
What pain can force a body to be faint?
If love be pain, how can I pain eſchew?
Since I am faſt, knit to the maſt,
This torment to indure,
And have no might, by law nor right,
My Lady to procure:
What ſhal I ſay, ſince will gain-ſtands the law?
I have a will, yet will makes me ſtand aw.

Where ſhal I go to hide my weary face?
Where ſhal I find a place for my defence?
Where is my love, who is the meeteſt place
Of all the earth that is my confidence?
She hath my heart, till I depart,
Let her do what ſhe liſt;
I cannot mend, but ſtill depend,
And dayly to inſiſt
To purchaſe love, if love my love deſerve;
If not for love, let love my body ſterve.

Come here, ye Gods, and judge my cauſe aright;
Hear my complaint before ye me condemn:
Take you before my Lady moſt of might:
Let not the wolf devore the ſilly lamb.
If ſhe may ſay, by night or day,
That ev'r I did her wrong,
My mind ſhal be, with cruelty,
To ly in priſon ſtrong;
Then ſhal ye ſave a ſakeleſs man from pain.
Try well my cauſe, and then remove diſdain.

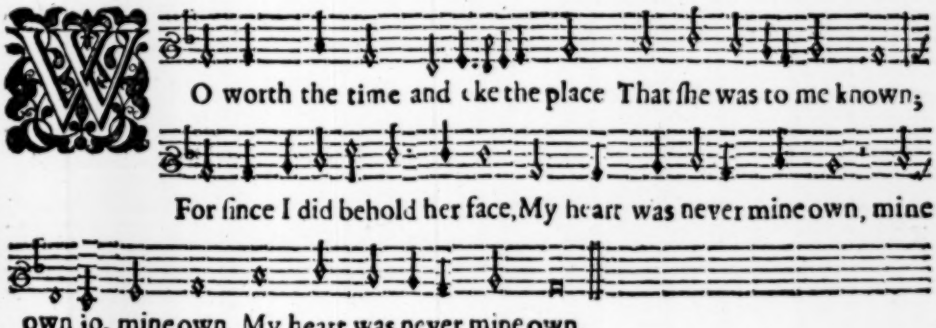
O Lady fair, whom I do honor moſt,
Your name and fame within my breaſt I have;
Let not my love and labor thus be loſt;
But ſtill in mind, I pray you, to ingraff,
That I am true, and ſhal not rue
A word that I have ſaid:
I am your man, do what ye can,
When all theſe playes are play'd;
Then ſave your ſhip unbroken on the ſand,
Since man and goods are all at your command.

Then chooſe to keep or loſe that ye have done,
Your friendly friend doth make you this requeſt:
Let not friends come us Lovers two between,
Since late-deteſts caus'd you me to deteſt.

Keep

Keep hope in ſtore, you to deplore,
Conquer your friend indeed:
Remember ay, will come the day,
When friends a friends will need:
You have a friend ſo friendly and ſo true.
Keep well your friend: I ſay no more. Adieu.

THE XXIX. SONG.



Sometime I liv'd at liberty,
But now I do not ſo:
She hath my heart ſo faithfully,
That I can love no mo, no mo jo, no mo,
That I can love no mo.

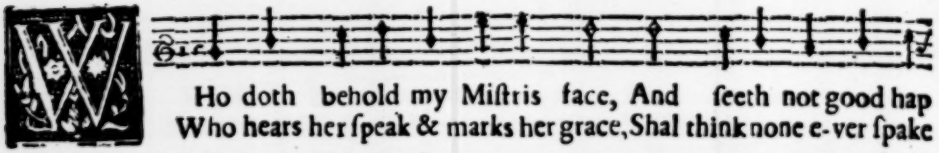
To be refus'd of love, alace!
All earthly things, adew.
My Miſt is ſhe is mercileſs,
And will not on me rue, me rue jo, me rue,
And will not on me rue.

Now am I left all comfortleſs,
And no remead can crave:
My pains they are remeadileſs,
And all the wite you have, you have jo
And all the wite you have. (you have.

FINIS.

THE

THE *XXX.* SONG.



Who knows her wit & not admires,
Shal think himſelf void of all skill:
Her vertues kindles ſtrong deſires,
In thoſe who think upon her ſtill.
In ſhort, for to reſound her praiſe,
She is the faireſt, the faireſt, the faireſt,
the faireſt of her days.

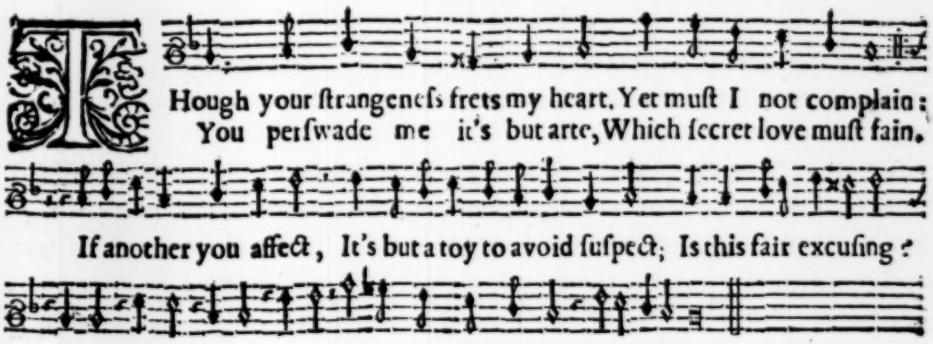
Her red is like unto the roſe,
When from a bud unto the Sun:
Her comely colors doth diſcloſe
The firſt degree of ripeneſs won.
In ſhort, for to reſound her praiſe,
She is the faireſt, the faireſt, the faireſt,
the faireſt of her days.

And with the red is mixt a white,
Like to the ſame of fair Moon-ſhine,
That doth upon the water light,
And makes the color ſeem divine.
In ſhort for to reſound her praiſe,
She is the faireſt, the faireſt, the faireſt,
the faireſt of her days.

FINIS.

THE

THE *XXXI.* SONG.



When your wiſht ſight I deſire,
Suſpicion ye pretend,
Cauſleſs ye your ſelf retire,
Whilſt I in vain attend:
Thus a Lover, as you ſay,
Still made more eager by delay,
Is this fair excuſing?
O no, O no, O no, O no,
O no, no, no, no, no,
All is abuſing.

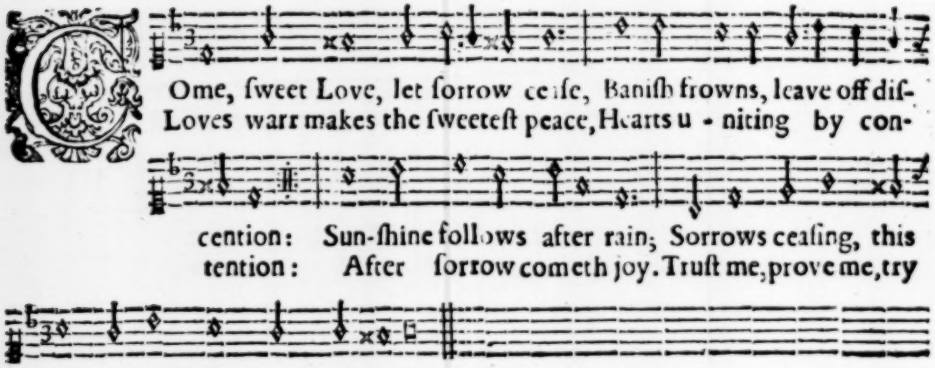
When another holds your hand,
You'l ſwear I hold your heart:
While my Rival cloſs doth ſtand,
And I ſit far apart,
I am nearer yet then they,
Hid in your boſom, as you ſay:
Is this fair excuſing?
O no, O no, O no, O no,
O no, no, no, no, no,
All is abuſing.

Would a Rival then I were,
Or elſe your ſecret friend;
So much leſs ſhould I you fear,
And not ſo much attend:
They enjoy you every one,
Yet muſt I ſeem your friend alone;
Is this fair excuſing?
O no, O no, O no, O no,
O no, no, no, no, no,
All is abuſing.

FINIS.

THE

THE *XXXII.* SONG.



COme, ſweet Love, let ſorrow ceaſe, Baniſh frowns, leave off diſ-
Loves warr makes the ſweeteſt peace, Hearts u - niting by con-
cention: Sun-ſhine follows after rain; Sorrows ceaſing, this
tention: After ſorrow cometh joy. Truſt me, prove me, try
is pleaſing, All proves fair again.
me, love me, This will cure annoy.

Winter hides his froſty face,
Bluſhing ever to be more moved:
Spring returns with pleaſant grace:
Flora's treaſures are renewed.
Lambs rejoice to ſee the Spring;
Leapping, skipping, ſporting, tripping:
Birds for joy do ſing.
Let your ſprings of joy renew:

Colling, clapping, kiſſing, bleſſing,
And give Love his due.

See this bright ſhine of thine eyes
Clouded now with darke diſdaining:
Shal ſuch ſtormy tempeſts riſe,
To ſet Loves faire day a raining?
Men are glad the ſky being clear,

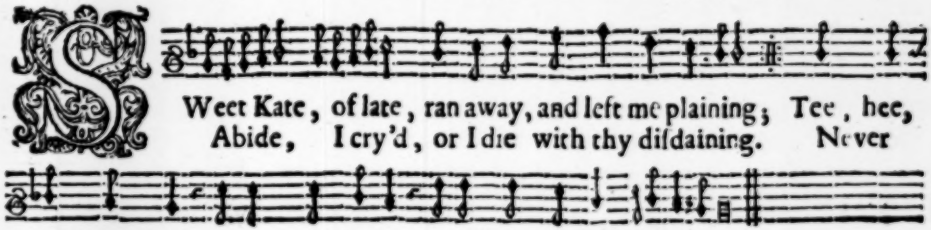
Lightly

Lightly toying, ſporting, joying
With their lovely pier :
But are ſad to ſee the ſhour
Sadly dropping, louring, pouting,
Turning ſweet to ſour.

Then, ſweet Love, diſperſe this cloud,
Which procures this woful toying :
When each creature ſings aloud,
Killing hearts with over-joying :
Every Dove doth ſeek her mate;
Iointly billing, ſhe is willing,
Sweets of love to take.
With ſuch warrs let us contend,
Wooing, doing, wedding, bedding,
This our ſtrife ſhal end.

FINIS.

THE XXXIII. SONG.

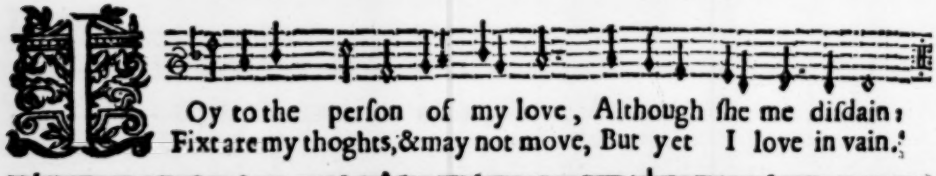


Unkind, I find, thy delights in tormenting,
Abide, I cry'd, or I die with thy diſdaining.
Tee, hee, hee, quoth ſhe, make no fool of me;
Men, I know, will have oaths at pleaſure :
But their hopes at end, they bewray their fain'd,
And their oaths are kept at leaſure.

Her words like ſwords, cut my ſory heart aſunder.
Her flouts with doubts, keep my heart affections under.
Tee, hee, hee, quoth ſhe, what a fool is he
Stands in aw of once denying ?
Cauſe I had enough, to become more rough,
So I did a happy trying.

FINIS.

THE XXXIV. SONG.



Oy to the perſon of my love, Although ſhe me diſdain;
Fixt are my thoghts, & may not move, But yet I love in vain.

Shal I looſe the ſight Of my joy & hearts delight? Or ſhal I leave my ſute?
Shal I ſtrive to touch? Oh! no, it were too much; She is the forbidden fruit.

Oh! wo is me, that ever I did ſee, The beauty that did me bewitch:
Yet out, alace! I muſt forgo that face, The treaſor I eſteem'd ſo much.

O! ſhal I range into ſome dale?
Or to the mountains mourn?
Sad echoes ſhal reſound my tale:
Or whether ſhal I turn?
Shal I buy that love,
No life to me will give,
But deeply wounds my heart?

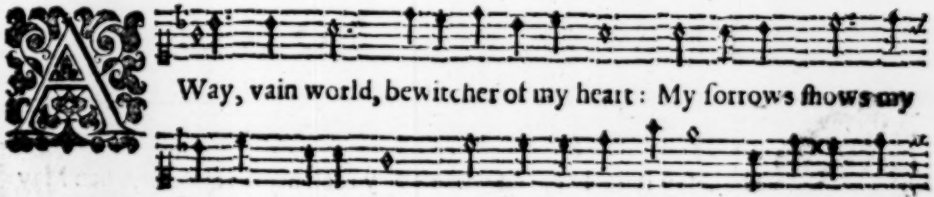
If I flee away,
She will not to me ſay, ſtay,
My ſorrows to convert.
O no, no, no, ſhe will not once ſay ſo;
But comfortleſs I muſt be gone:
Yet though ſhe be ſo thrawart unto me,
I'le love her, or I ſhal love none.

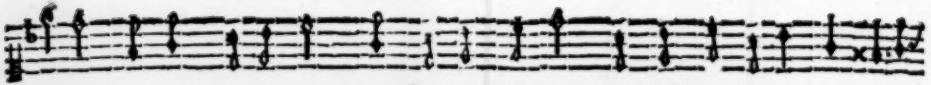
O! that I might but underſtand
The reaſons of her hate,
To him would be at her command,
In love, in life, in ſtate:
Then ſhould I no more
In heart be griev'd ſo ſore,
Nor ſad with diſcontent.
But ſince that I have lov'd
A Maid that ſo hath prov'd
Unworthy, I do repent.
Something unkind hath ſetled in her mind,
That cauſed her to leave me ſo:
Sweet, ſeem to me but half ſo kind to be,
Or let me the occaſion know.

Thouſand fortuns fall to her ſhare,
Though ſhe rejected me,
And fill'd my heart full of diſpair,
Yet ſhal I conſtant be.
For ſhe is the Dame
My tongue ſhal ever name,
Fair branch of modeſtie,
Chaſte of heart and mind.
Oh! were ſhe half ſo kind,
Then would ſhe pity me.
Sweet, turn at laſt, be kind as thou art chaſte,
And let me in thy boſom dwel;
So ſhal we gain the pleaſure of loves pain:
Till then, my deareſt Love, Farewell.

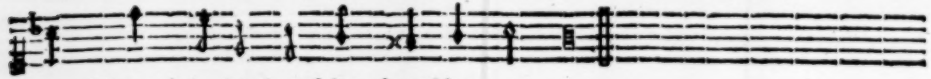
FINIS.

THE *XXXV.* SONG.





repair. He hath mercy ay, therefore will I pray: He hath mercy ay, and loves



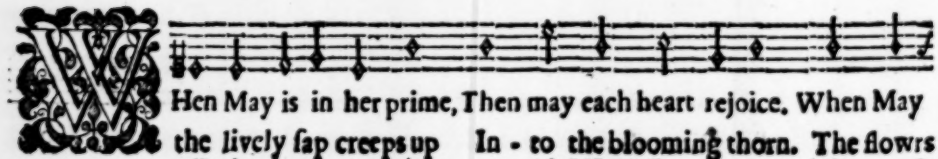
me, Though by his humbling hand he proves me.

Away, away, too long thou haſt me ſnar'd:
I will not ſpend more time: I am prepar'd.
Thy ſubtil ſlights ſo ſlie, they have deceived me:
Though they ſweetly ſmile, ſliely they beguile:
Though they ſweetly ſmile, forget them:
The ſimple ſilly ſoul rejects them.

Once more, away, though loath the world to leave,
Biddeth oft away with that helliſh ſlave.
Loath am I to forgo, that ſweet alluring ſo.
Though thy ways be vain, ſhal I thee retain?
Though thy ways be vain, I quite thee:
Thy pleaſure ſhal no more delite me.

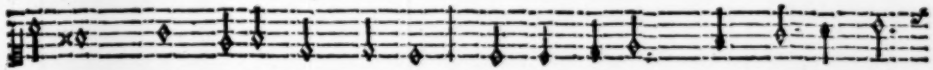
FINIS.

THE *XXXVI.* SONG.

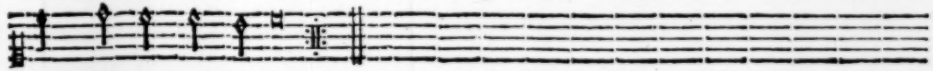


When May is in her prime, Then may each heart rejoice. When May
the lively ſap creeps up In - to the blooming thorn. The flowrs
is

is busk'd with branches green, Each bird ſets forth her voice: All natures imps
from cold is preſent kept, Doth laugh the froſt to ſcorn.



triumphs while joyful May doth laſt. Take May in time, when May is gone,



The pleaſant time is paſt.

May makes the chearful hew.
May breeds and brings new blood.
May marcheth throghout every limb.
May makes the merry mood.
May pricketh tender hearts,
Their warbling notes to tune.
Full ſtrange it is that ſome we ſee,
Do make their May in Iune.
Thoſe things are ſtrangely wrought,
While joyful May doth laſt.
Take May in time,when May is gone,
The pleaſant time is paſt.
Take May in time,when May is gone,
The pleaſant time is paſt.

All ye that live on earth,
And have your May at will,
Rejoice in May, as I do now,
And uſe your May with skill:
Uſe May when that ye may,
For May hath but a time.
When all the fruit is gone, it is
Too late the tree to climb.
Your liking and your luſt,
Is freſh while May doth laſt.
Take May in time,when May is gone,
The pleaſant time is paſt.
Take May, &c.

The Second Part.

WHen time and ſpace is ſpent,
Then may each heart be fear'd:
Whē beyōd time the Judge ſhal come
In wrath, what ſtrength can bear't:
Then Judges all perverſe,
Shal ſigh that they were born,
When caſt in everlaſting fire,
Becauſe the truth they ſcorn.
All Natures imps ſhal mourn,
When wealth and eaſe is paſt.
Take time in time,when time is gone,
Eternity comes laſt.
Take time in time,when time is gone,
Eternity comes laſt.

In time well ſpent, rejoice,
For that's the way to reſt.
Time is that point wherein the Lord
Hates evil, and loves the beſt.
Pray for a tender heart:
Bear here your grief and pain:

For

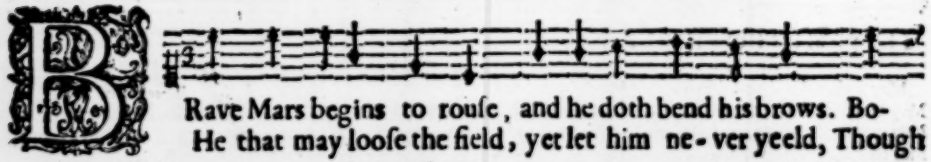
For time it is that many are,
Who ſpend their life in vain.
That things be ſtrangely wrought,
Before all time is paſt.
Though time be now, it ſhal not be,
Eternity comes laſt,
Though time, &c.

All ye that be in time,
And hath your time but ſhort,
Redeem your time, as God comands,
I humbly you exhort:
Uſe time while ye have time,
For time will have an end:
When all your life-time ſhal be ſpent,

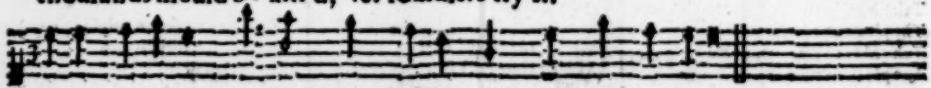
It is too late to mend.
Your liking and your luſt
Shal ceaſs when time is paſt:
Spend well your time, when time is gone,
Eternity comes laſt.
Spend well your time, when time is gone,
Eternity comes laſt.

FINIS.

THE *XXXVII.* SONG.



Brave Mars begins to rouſe, and he doth bend his brows. Bo-reas burſts out in blows, great Etnaes fire. When canons are roaring, and thouſands ſhould be kill'd, let ſouldiers try it.



bullets are flying, He that would honor win, muſt not fear dying.

Though

Though *Conſtantin* be dead,
who left us honor,
And taught brave Chriſtian Kings,
under his banner.
Pagans amazed ſtood,
in a great wonder,
To ſee brave Chriſtians come,
like claps of thunder.
When Canons, &c.

Rais'd are the Worthies nyne,
and now aſcending;
Ey'n by a power divyne,
now peace is ending:
So many Chriſtian Kings
with them to enter,
Againſt their fierceſt foes:
that's brave adventure.
When Canons, &c.

Souldiers with ſwords in hands,
to the walls coming,
Horſe-men about the ſtreets,
ryding and running:
Sentinells on the walls,
arme, arme, a crying,
Pittards againſt the ports,
wyld fire a flying.
When Canons, &c.

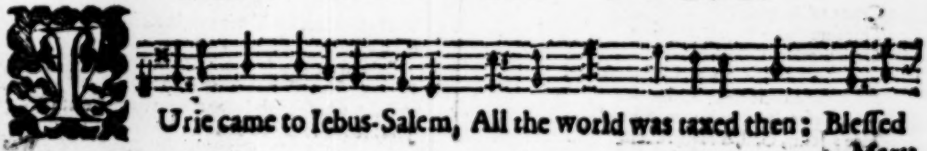
Trumpets on turrets hye,
theſe are a ſounding,
Drums beating out alowd,
echoes reſounding:
Alarm-bells in each place,
they are a ringing,
Women with ſtones in laps,
to the walls bringing.
When Canons, &c.

Captains in open fields,
on their foes ruſhing,
Gentlemen ſeconds them,
with their Picks puſhing,
Ingyniers in the trench
earth, earth uprearing,
Gun-powder in the mynes,
Pagans upblowing.
When Canons, &c.

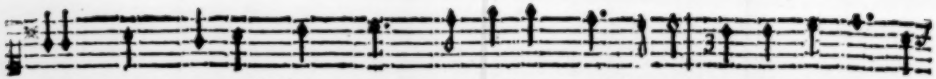
Portculzies in the ports
they are down letting,
Burgers comes flocking by,
too their hands ſetting:
Ladders againſt the wall,
they are upreating,
Women great timber bogs
to the walls bearing.
When Canons, &c.

FINIS.

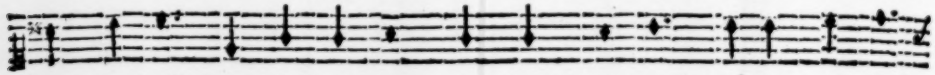
THE *XXXVIII.* SONG.



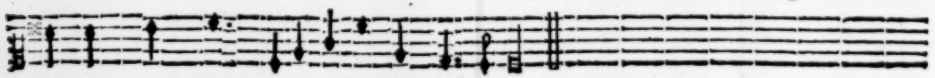
Urie came to Iebus-Salem, All the world was taxed then: Bleſſed Mary



Mary brought to Bethlehem, More then all the world again: A gift ſo bleſt, ſo



good, the beſt That e're was ſeen, was heard, or done: A King, a Chriſt,



Prophet, and Prieſt; Ieſus to us, to God a Son.

O happy night! a day was never
Half ſo happy, ſweet and fair:
Singing ſouldiers, bleſſed ever,
Fill the skyes with ſweeteſt air.
Amaz'd men fear, they ſee, they hear,
Yet doubt, and ask, How that was done?
'Twas bid, Be bold; it is fore-told,
This night God hath himſelf a Son.

'Twas upon a Comets blazing,
Cuma to Auguſtus ſaid,
This fore-ſhows an act amazing,
Of a mother, ſtill a maid.
A Babe ſhal bear, which all muſt fear,
And ſuddenly it muſt be done.
Yea, Ceſar thou, to him muſt bow;
Hee's Jeſus, God, a Man, a Son.

Subtil Herod ſought to find him,
With a purpoſe black as hell:
But a greater power combyn'd him,
And his purpoſe did repell.
Who ſhould betray, do all obey,
As fitting was it ſhould be done.
They all adore, and kneel before
This Jeſus, God, a Man, a Son.

There appear'd a golden Uſher,
Kings attending on the train:
The bright Sun could not out-bluſh her;
Such a ſtar ne're ſhone again.
Behold it ſtays, ſeeming it ſays,
Go in and ſee what there is done:
A Babe, whoſe birth leagues heaven and earth;
Jeſus to us, to God a Son.

Was not this a bleſſed wonder,
God was man, and Man was God:
Fooliſh Jews miſtook the thunder
Should proclaim their King abroad.
Angels they ſing, Behold the King,
In Bethlehem where this was done.
Then we as they, rejoice and ſay,
We have a Savior, God a Son.

The Second Part.

TUrn your eyes which are affixed
On this worlds deceiving things,
And with joy and ſorrow mixed,
Look upon the King of Kings;
Who left his Thron, with joys unknown;
Took fleſh like ours, like us drew breath:
For us to die, here fix your eye,
And think upon his precious death.

See him in the garden praying,
While his ſad Diſciples ſlept:
See him in the garden ſweating
Drops of blood, and how he wept.
As man he was, he wept, alace!
And trembling fear'd to looſe his breath;
Yet to heav'ns will, he yeelded ſtill:
Then think upon his precious death.

See him by the ſouldiers taken,
When with Ave, and a kiſs,
He that heav'n had quite forſaken,
Had betray'd him, and with this.
Behold him bound, and guarded round,
To Caiphas brought to looſe his breath:
There ſee the Jews, heav'ns King abuſe;
And think upon his precious death.

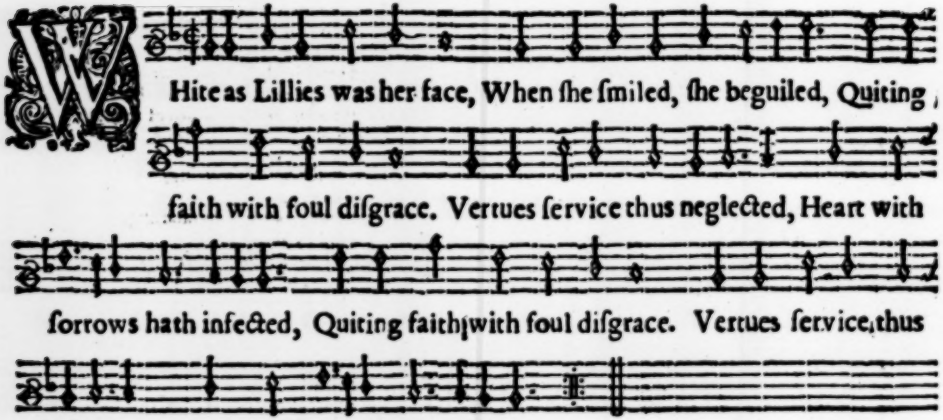
See him in the hands of Pilate,
Like a baſe offender ſtript.
See the moan and tears they ſmile at;
While they ſee our Savior whipt.
Behold him bleed, his purple weed,
Record while ye have life and breath:
His taunts and ſcorns, his crown of thorns,
O! think upon his precious death.

See him in the hour of parting,
Hanging on the bloody Croſs.
See his wounds, conceive his ſmarting,
And our gain, by his lifs loſs.
On either ſide, a fellow dy'd,
The one derides him, leaving breath;
The other prays, and humbly ſays,
Lord, ſave me by thy precious death.

See as in thoſe pangs he thriſted,
And that to cool him he did call:
How theſe Jews, like Judas curſed,
Bring him vinegar and gall.
His Spirit then, to heav'n again,
Commending with his lateſt breath:
The world he leaves, which men deceives;
Lord, keep us by thy precious death.

FINIS.

THE *XXIX.* SONG.



When I swore my heart her own,
She disdained, I complained,
Yet she left me overthrown;
Careless of my bitter groaning,
Ruthless bent to no relieving.

Vows and oaths, and faith assured,
Constant ever, changing never,
Yet she could not be procured,
To believe my pains exceeding,
From her skant neglect proceeding.

O! that Love should have the arte,
By surmises, and disguises,
To destroy a faithful heart;
Or that wanton looking women,
Should reward their frends as fo-men.

All

All in vain is Ladies love,
Quickly chooſed, ſhortly looſed;
For their pride is to remove.
Out, alace! their looks firſt wins us,
And their pride hath ſtraight undone (us.
To thy ſelf, the ſweeteſt fair,
Thou haſt wounded, and confounded

Changeleſs faith with foul diſpair,
And my ſervice hath envied,
And my ſuccours hath denied.

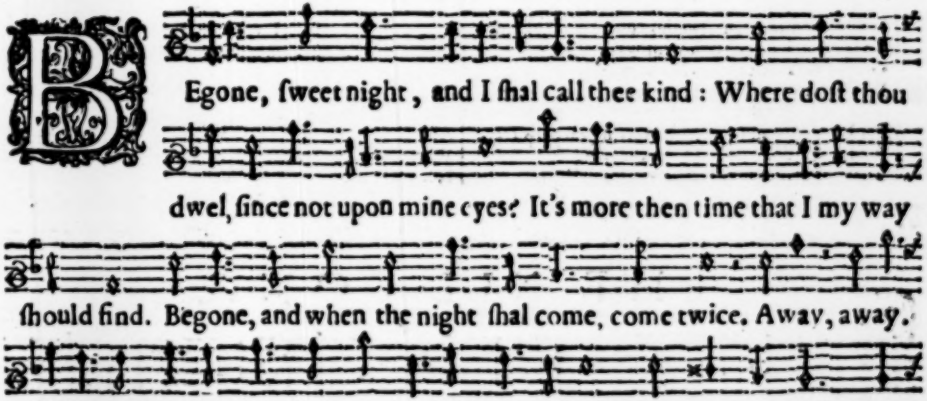
By thine error thou haſt loſt
Heart unfained, truth unſtained,
And the Swain that loved moſt:
More aſſured in love then they,

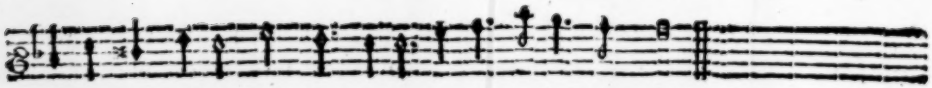
More deſpiſed in love then any.

For my heart though ſet at nought,
Since you will it ſpoil, and kill it,
I will never change my thought:
But grieve that Beauty e're was born,
To baniſh love with froward ſcorn.

FINIS.

THE XL. SONG.





art too nigh of kin, To come or go, as thy deſires have been.

Ariſe, bright Day, it's time to claim thy right;
Diſperſe the clouds, and with thy golden beams,
Both comfort me, and ſtrike the churliſh Night,
That would not go and yeeld me pleaſant dreams.
Ariſe, ariſe.
And with thy roſie fingers point me where ſhe lyes:
Teach me but once, and put me in her ſight,
That I may know who gives the greateſt light.

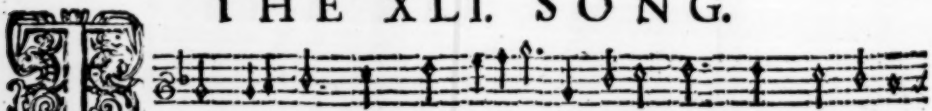
Stay, gentle Night, leſt thou prove more unkind,
To leave us languiſh, who enjoys our love:
Go not away, but let us here confin'd,
Not part us from theſe pleaſures which we prove.
But ſtay: oh! ſtay:
For I muſt go, and love my Love, if you peep Day:
And if you do, you turn ſo ſoon again,
That our deſires may feel no worlds diſdain.

Let never riſing Day bereave thee of thy right,
Who can betray thee with his golden beams.
Let us enjoy thee ſtill, ſweet gentle Night,
That we may ſurfit in thoſe pleaſant dreams.
Adviſe, adviſe:
And never let the light of Day ſhine where ſhe lyes;
But if thou doſt, or let me in her ſight,
There is no doubt, ſhe gives the greater light.

And if thou wilt to Day reſign thy due,
And ſo divorce me from my ſweeteſt Dear,
In ſecret ſilence ſhal my heart ſo rue,
Wiſhing the Day were done, if you were there;
That ſhe, that ſhe,
And I, may ſpend the ſilent Night where we would be;
Where pratling Day dare never more appear,
Nor yet preſent to wrong my deareſt Dear.

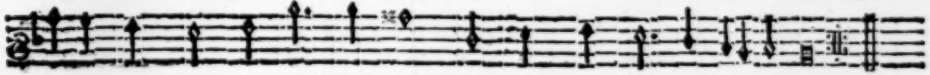
FINIS.

THE XLI. SONG.



There is a thing that much is us'd, It's called Love, with men abus'd:
They

They wrigh, and ſigh, and ſwear they die; When all is done, they know they lie.

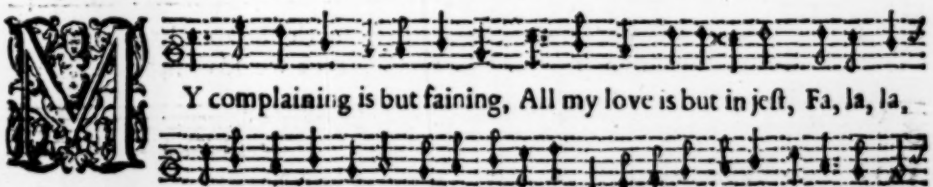


But let them ſwear by faith and truth, I'le ſwear they care not for an oath.

They firſt muſt have a Miſtris fair,
And then her favor for to wear:
And ſo they go to flatteries ſchool,
And calls her wife, they know a fool:
But let them ſwear by faith and truth,
I'le ſwear they care not for an oath.

It is a practiſe in this Age,
To lay their credit into gage,
By wit, by vowes, by neat attire,
To conqueſt that they moſt deſire.
But let them ſwear by faith and truth,
I'le ſwear they care not for an oath.

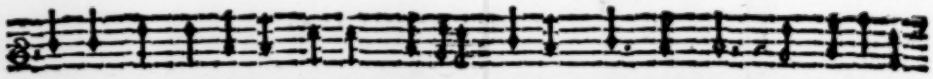
THE XLII. SONG.



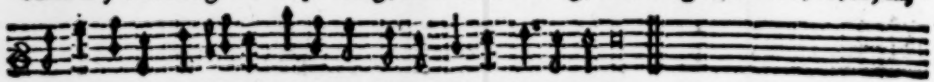
MY complaining is but faining, All my love is but in jeſt, Fa, la, la,

la, la, la, la, la, la, la, la, la, la, la, la, la, la, la, la, la, la, la, la, la.

And



And my courting is but ſporting; In moſt ſhowing, meaning leaſt. La, la, la, la,



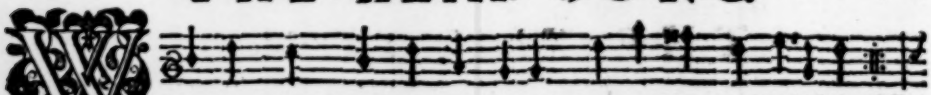
la, la, la, la, la, la, la, la, la, la, la, la, la, la, la, la, la, la.

Outward ſadneſs, inward gladneſs,
Repreſenting in my mind, Fa, la, la, &c.
In moſt fayning, moſt obtaining,
Such good faith in love I find, Fa, la, la, &c.

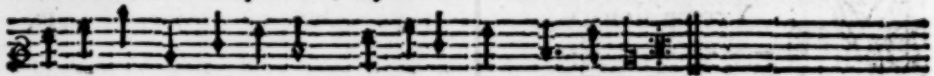
Towards Ladies, this my trade is,
Two minds in one breaſt I wear, Fa, la, la, &c.
And my meaſure at my pleaſure,
Yee and flame my face doth bear, Fa, la, la, &c.

FINIS.

THE XLIII. SONG.



With my Love, my life was neſted, In the Sun of happineſs:
From my Love, my life was wreſted To a world of heavineſs.



O let love my life remove, Sith I live not where I love.
O let love my life remove, Sith I live not where I love.

Where

Where the truth once was, and is not,
Shadows are but vanities.
Showing want, that help they cannot,
Are but ſlaves of miſeries.
Painted meat no hunger feeds,
Dying life each death exceeds.

O! true Love, ſince thou haſt left me,
Mortal life is tedious:
Death it is to live without thee:
Death of all moſt odious.
Turn again, and take me with thee.
Let me die, or live you with me.

FINIS.

THE XLIV. SONG.

Such beams infuſed be
By Cynthia in his eyes,
As firſt have made him ſee,
And then have made him wiſe.

Love now no more will weep
For them that laugh the while;
Nor wake for them that ſleep,
Nor ſigh for them that ſmile.

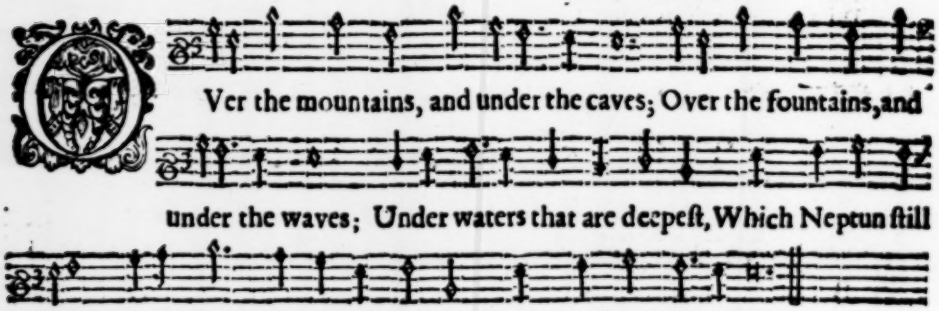
So powerful is the Beauty,
That Love doth now behold,
As Love is turn'd to duety,
That's neither blind nor bold.

This Beauty ſhows her might
To be of double kind,
In giving Love his ſight,
And ſtriking Folly blind.

FINIS.

THE

THE XLV. SONG.



OVer the mountains, and under the caves; Over the fountains, and under the waves; Under waters that are deepeſt, Which Neptun ſtill obey: Over rocks that are the ſteepeſt, Love will find out his way.

Some may eſteem him a childe by his force,
Or ſome may deem him a coward, that's worſe:
But if ſhe whom he doth honor,
Be conſenting to play,
Set twenty guards about her,
Love will find out his way.

Many do looſe him by proving unkind;
Or ſome may ſuppoſe him, poor heart, to be blind:
But if ne're ſo cloſs ye wall him,
Do the beſt that ye may;
Blind Love, if ye do call him,
He will grape out his way.

Well may the Eagle ſtoup down the firſt,
Or nets to inveagle the Phenix of the Eaſt:
With tears ye may move the Tyger
To give over his prey;
But never ſtop a Lover:
Love will find out his way.

If th'earth doth part them, hee'l ſoon courſe it o'er;

If ſeas do thwart them, hee'l ſwim to the ſhore:
If his Love become a ſwallow,
In the air for to ſtay,
Love will find wings to follow,
And ſwift flee out his way.

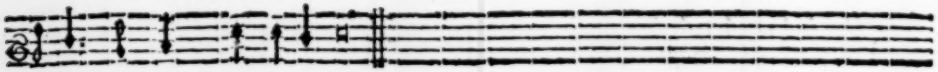
Where is no place for the glow-worm to ly,
Where is no trace for the ſeat of a flee,
Where the gnat dare never venture,
Leſt her ſelf faſt ſhe lay:
But if Love come, hee'l enter,
And will find out his way.

There is no ſtriving to croſs his intent,
There is no contriving his plots to prevent;
For if once the meſſage greet him,
That his true Love doth ſtay,
Though Demons come and meet him,
He will go on his way.

FINIS.

THE *XLVI.* SONG.

WHen from my Love I look'd for love, and kind affections due; Too well I found her vows to prove moſt faithleſs and untrue. For when I did ask her, Why? moſt ſharply ſhe did reply, That ſhe with me did ne're



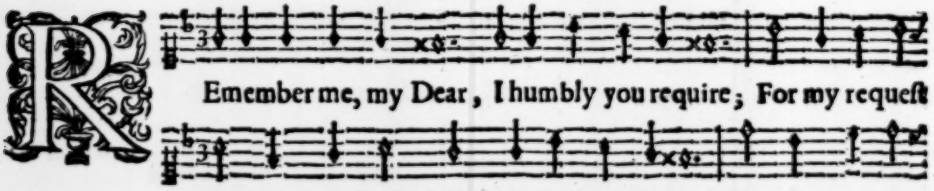
agree to love, but jeſtingly.

Mark but the ſubtil policies
that female lovers find,
Who loves to fix their conſtancies,

like feathers in the wind.
Although they ſwear and do proteſt,
they love you chiefly beſt.

Yet by and by, they'l all deny,
and ſay, It was but jeſt.
FINIS.

THE XLVII. SONG.



Remember me, my Dear, I humbly you require; For my requeſt
that loves you beſt, With faithful heart intire. My heart ſhal reſt
within your breaſt, Remember me, my Dear.

Remember me, alace!
And let all rigor paſs,
That I may prove in you ſome love,

To my joy and ſolace.
True love to move, I muſt behove;
Remember me, alace!

Remember me in pain,
With unkindneſs now ſlain:
That through delay of cruel way,

That

That in you doth remain,
Remit, I ſay, alace! away:
Remember me in pain.

Remember on me, dear Heart,
That of pains hath my part:

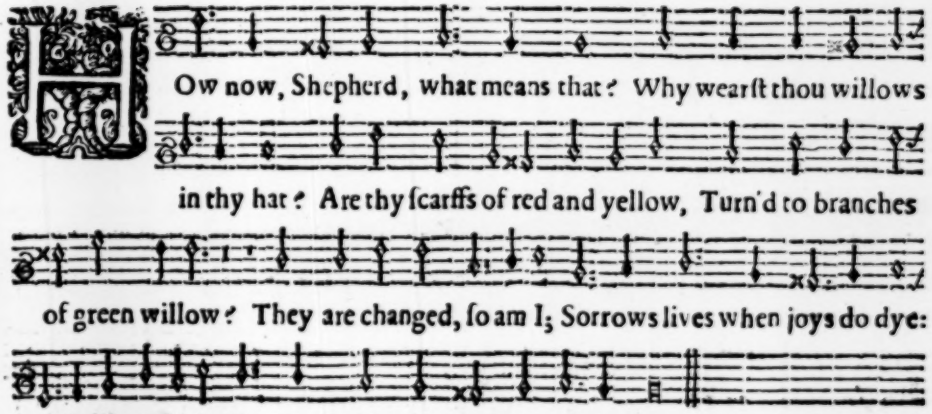
Your words unkind, ſinks in my mind
And doth increaſe my ſmart:
Yet ſhal ye find me true and kind:
Remember on me, dear Heart.

Remember on me in thral,

Ready when I do call:
With true intent, I do conſent,
Heart, mind, body and all:
Never to repent, but to conſent:
Remember on me in thral.

FINIS.

THE XLVIII. SONG.



Is't the Laſs that lov'd thee long?
Is it ſhe that doth thee wrong?
She who lov'd thee long and beſt,
Is her love now turn'd to jeſt?
She who lov'd me long and beſt,
Bids me ſet my mind at reſt:
She loves a new Love, loves not me,
Which makes me wear the willow tree.

Come now, Shepherd, let us join,
Since thy Love is like to mine;
For even ſhe I thought moſt true,
Hath alſo chang'd me for a new.
Herds-man, if thy hap be ſo,
Thou art partner of my wo;
Thy ill hap doth mine appeaſe,
Company doth ſorrow eaſe.

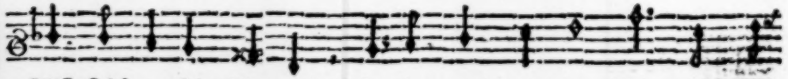
Is it ſhe who lov'd thee now,
And ſwore her oath with ſolemn vow?
Faith and truth ſo truely plight,
Cannot be ſo ſoon neglect.
Faith and truth, vows and oaths,
Are forgot and broken both:
Cruel Phylis falſe to me,
Which makes me wear the willow tree.

Courage man, and do not mourn
For her who holds thy love in ſcorn:
Reſpect not them who loves not thee,
But caſt away the willow tree.
For thee ſhal I live in pain?
Phylis once was true Love mine,
Which ſhal ne're forgotten be,
Although I wear the willow tree.

Shepherd, be thou rul'd by me,
Caſt away the willow tree;
For thy ſorrow's her content,
And ſhe is pleas'd if thou lament.
Herds-man, I'le be rul'd by thee,
Here lyes grief and willow tree:
Henceforth I will be as they,
That loves a new Love every day.

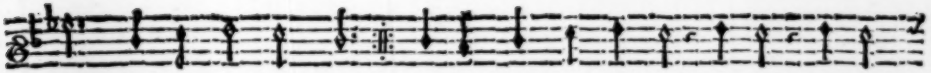
FINIS.

THE XLIX. SONG.

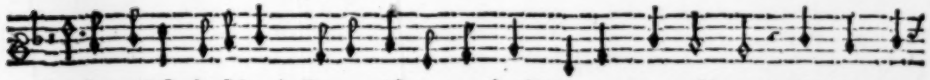


WILL ſaid to his Mammie, That he would go woo: Fain would he
Soft a while, my Lammie, Stay and yet abide. He like 'a

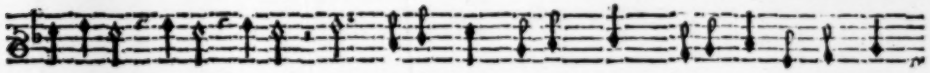
would



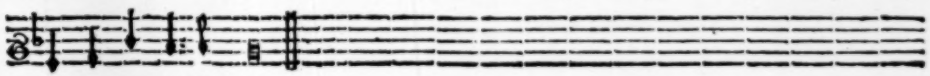
wedd, But he wiſt not how. Indeed I'le have a wife, a wife, a wife.
fool as he was, reply'd.



O what a life do I lead, For a wife in my bed? I may not tell you. O there to



have a wife, a wife, a wife, O! it's a ſmart to my heart, It's a rack to my back,



And to my belly too.

Scarcely was he wedded
Full a fourt-nights ſpace,
For that he was in a heavy caſe;
Largely was he headed,
And his cheeks look'd thin:
And to repent, he did thus begin;
A fig for ſuch a wife, a wife, a wife:
O! what a life do I lead,
With a wife in my bed?
I may not tell you.

O! there to have a wife, a wife, a wife.
O! it's a ſmart to my heart;
It's a rack to my back,
And to my belly too.

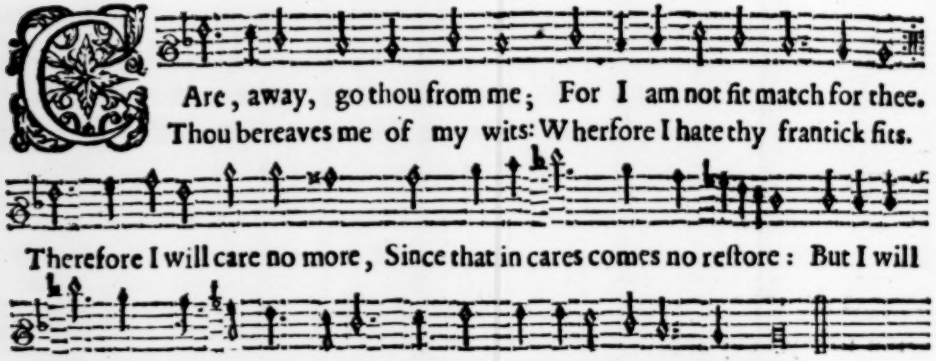
All you that be Batchelors,
Be learn'd by crying Will:
When ye are well, to remain ſo ſtill.
Better for to tarry,
And alone to ly,

Then like a fool with a fool to cry.
A fig for ſuch a wife, a wife, a wife:
O! what a life do I lead,
With a wife in my bed?
I may not tell you.
O! there to have a wife, a wife, a wife:
It's a ſmart to my heart,
It's a rack to my back,
And to my belly too.

FINIS.

THE

THE L. SONG.



If I want, I care to get:
The more I have, it doth me fret:
Have I much, I care for more:
The more I have, I think I'm poor:
Thus doth grief my mind oppreſs,
In wealth or wo, finds no redreſs.
Therefore I'le care no more, no more in vain,
For care hath coſt me mickle grief and pain.

Is not this world a ſlippry ball?
And thinks men ſtrange to catch a fall.
Doth not the ſea both eb and flow?
And hath not Fortune a painted ſhow?
Why ſhould men take care or grief,
Since that in care comes no relief?
There's none ſo wiſe but may be o're-thrown,
The careleſs may reap what the careful hath ſown.

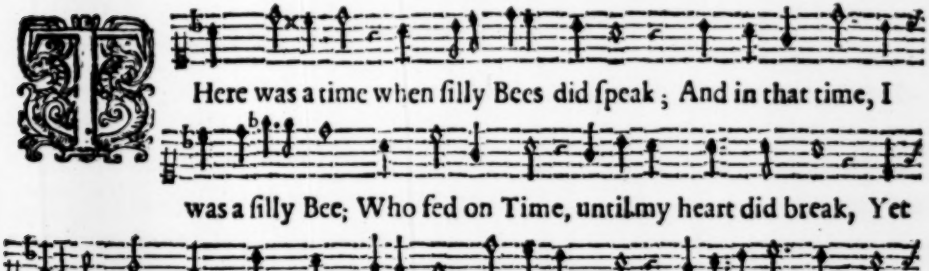
Well

Well then, learn to know thy ſelf,
And care not for this worldly pelf:
Whether thine eſtate be great or ſmal,
Give thanks to God, what e're befal;

So ſhalt thou then live at eaſe,
No ſudden grief ſhal thee diſpleaſe:
Then mayſt thou ſing, Hey down, a down, a dix,
When thou haſt caſt all care and grief from thee.

FINIS.

THE LI. SONG.



Thus

Thus ſtill I bifs'd, yet Time no ſap would give:
Why ſhould this bleſſed Time to me be dry,
Since by the ſame the lathie dron doth live,
The waſp, the worm, the gnat, the butter-flie?
Matted with grief, I kneeled on my knees,
And thus complained to the King of Bees.

My Liedge, God grant thy Time may never end,
And now vouchſafe to hear my plaint of Time:
The fruitleſs flies are found to have a friend,
Yet I caſt off, while atomies do climb.
The Prince reply'd, and ſaid, Peace, pievish Bee,
Thou'rt made to ſerve the Time, the Time not thee.

FINIS.

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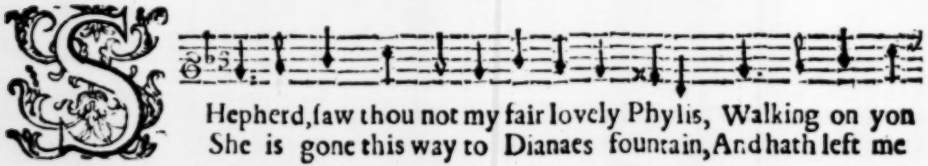
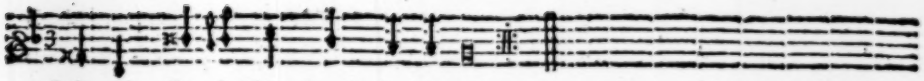
THE LII. SONG.



Hepherd, ſaw thou not my fair lovely Phylis, Walking on yon
She is gone this way to Dianaes fountain, And hath left me
mountain, or on yonder plain. Ay, ſhe is ſo fair, and without compare:
wounded with her high diſdain. Love is full of fears; love is full of cares:
Sorrow comes to ſit with me. Thus my paſſions pains me, And my Love hath
Love without this cannot be. Pray to Cupids mother, For I know none

ſlain



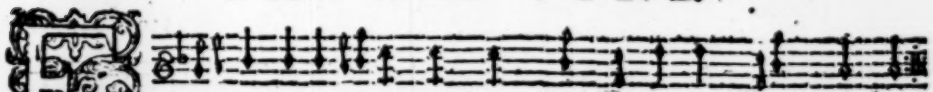
ſlain me, Gentle Shepherd play a part.
other, That can eaſe me of my ſmart.

Shepherd, I have ſeen thy fair lovely Phylis,
Where her flocks are feeding by the river ſide:
Ah! I much admire, ſhe is fair exceeding,
In ſurpaſſing beauty, ſhould ſurpaſs in pride:
But, alace! I find they are all unkind:
Beauty knows her power too well:
When they liſt they love, when they pleaſe they (move;
Thus they turn their heaven to hell:
Where their fair eyes glancing,
Like to Cupids dancing,
Rules well for to deceive us,
With vain hopes deluding,
Still their praiſe concluding,
Thus they love, thus they leave us.

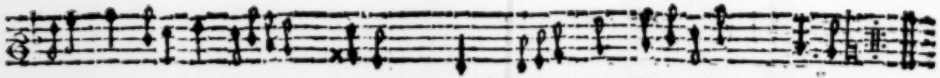
Thus I do diſpair, love her I ſhal never,
If ſhe be ſo coy, loſt is all my love:
But ſhe is ſo fair, I will love her ever.
All my pain is joy, which for her I prove.
If I ſhould her love, and ſhe ſhould deny,
Heavy heart with me would break:
Though againſt my will, tongue thou muſt be ſtill,
For ſhe will not hear thee ſpeak:
Then with kiſſes move her,
They ſhal ſhow I love her:
Lovely Love, be thou my guide:
But I'le ſore complain me,
She will ſtill diſdain me;
Beauty is ſo full of pride.

FINIS.

THE LIII. SONG.



Ain wold I wed a fair yoũg Maid, that day & night could pleaſe me,
Whẽ my mind or bodie's griev'd, that had the power to eaſe me;

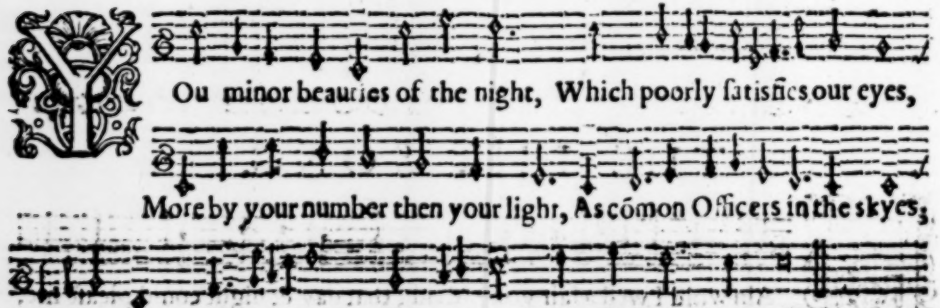


Oft I have been wooed, and pray'd, yet never could be moved.
Many for a day or two, I have moſt dearly loved:
But this fooliſh mind of mine, ſtraight loathes the thing reſolved.
If to love be ſin in me, that ſin is ſoon abſolved.

Surely, I think, I ſhal at laſt flie to ſome holy Order;
When I am once ſetled there, I then can flie no farther:
Yet I would not die a Maid, becauſe I had a mother:
As I was by one brought forth, I would bring forth another.

FINIS.

THE LIV. SONG.



You

You wandring Chanters of the wood,
That fills mine ears with natures layes,
Thinking your paſſions underſtood
In weaker accents, what's your praiſe?
What's your praiſe? what's your praiſe,
When Philomel her notes doth raiſe?

But, ah! pure light, pure voice, pure ſmel,
What are you when my Miſtris ſhine?
Moon, Violet, and Philomel,
Adore her all, cauſe ſhe's divine,
She's divine, ſhe's divine,
The quinteſſence of women kind.

You Violets that firſt appear
Your pride in purple garments ſhown,
Taking poſſeſſion of the year,
As if the Spring were all your own;
What are you? what are you?
What are you, when the roſes bloom?

The Second Part.

YOu minor beauties of the night,
That ſhows your ſigns celeſtial;
More is your number then your light,
Although you were terreſtrial;
What are you? what are you?
What are you, when the Moon doth riſe?

You erring ſtars, what do you mean
To rob bright Phebus of his ſhine?
Or to obſcure his princely light,
Turning his day in darkſom night?
Leave off in time, learn to be wiſe,
Leave off your foolish enterpriſes.

You muſtut number as the ſand,
And ſome clear light you do command:
But what are you when that your Queen
With borrowed light begins to ſhine?
What are you both when Phebus plays
Upon the centure of his rays?

Should little ſtreams command great ſeas?
Or little ants the ſtinging bees?
Should little birds with eagles ſoar?
Or little beaſts with lyons roar?
No, no, not ſo, it is not meet,
The head ſhould ſtoup down to the feet. *Finis.*

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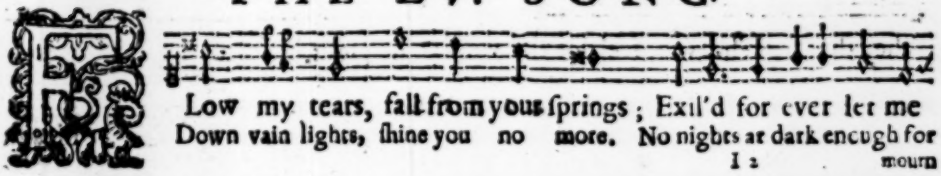
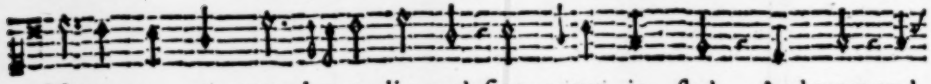
THE LV. SONG.

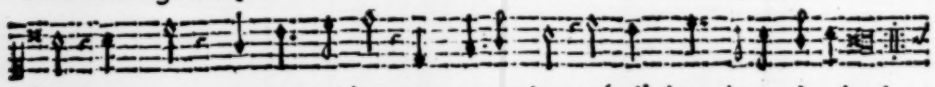


Low my tears, fall from your ſprings; Exil'd for ever let me
Down vain lights, ſhine you no more. No nights ar dark enough for

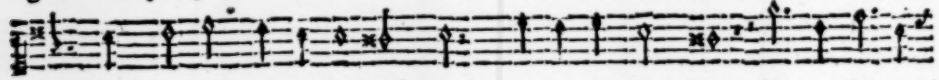
mourn, Where nights black bird her ſad infamy ſings: There let me live forlorn.
those That in diſ-pair their laſt fortuns deplore. Light doth but ſhame diſcloſe.



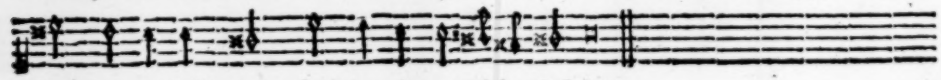
Never may my woes be re-lie-ved, ſince pitty is fled; And tears, and
From the higheſt Sphear of contentment, my fortune is thrown; And fear, and



ſighs and groans, my weary days, my weary days, of all joys have deprived:
grief and pain, for my deſerts, for my deſerts are my hopes ſince hope is gone



Hearke you ſhadows that in darkneſs dwel, learn to contemn light. Happy, happy

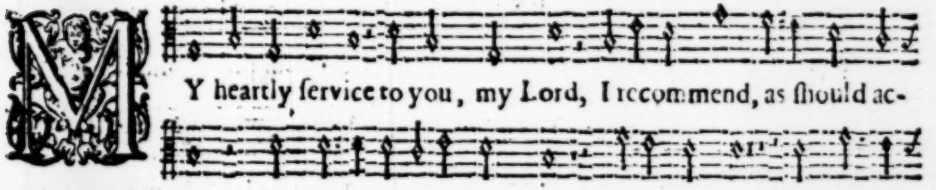


they that are in heaven, feel not the worlds deſpight.

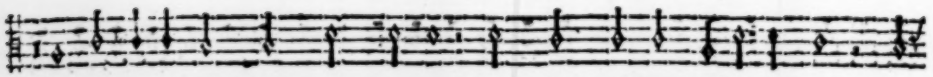
FINIS.

Plough

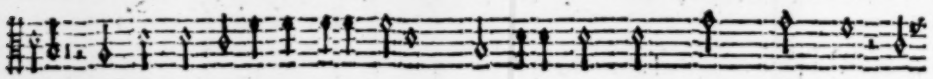
Pleugh-Song. Cantus. Three Voices.



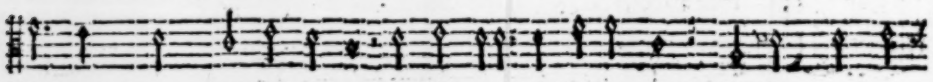
Yet



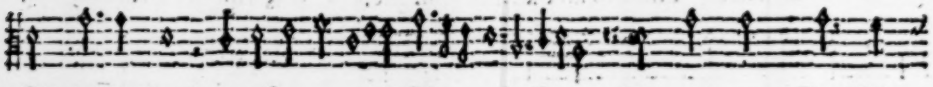
2. Yet better it were that ſome remead were found in time ere he be dead, For-



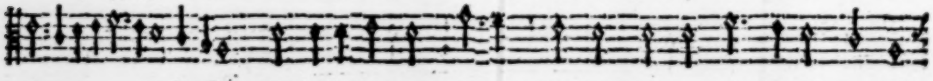
cauſes and ſtarling of other mens nowts, And I am wo your pleugh ſhould ly, and



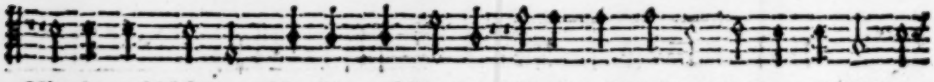
I might come, and be near by, to yoak another in his ſtead, To drug and draw



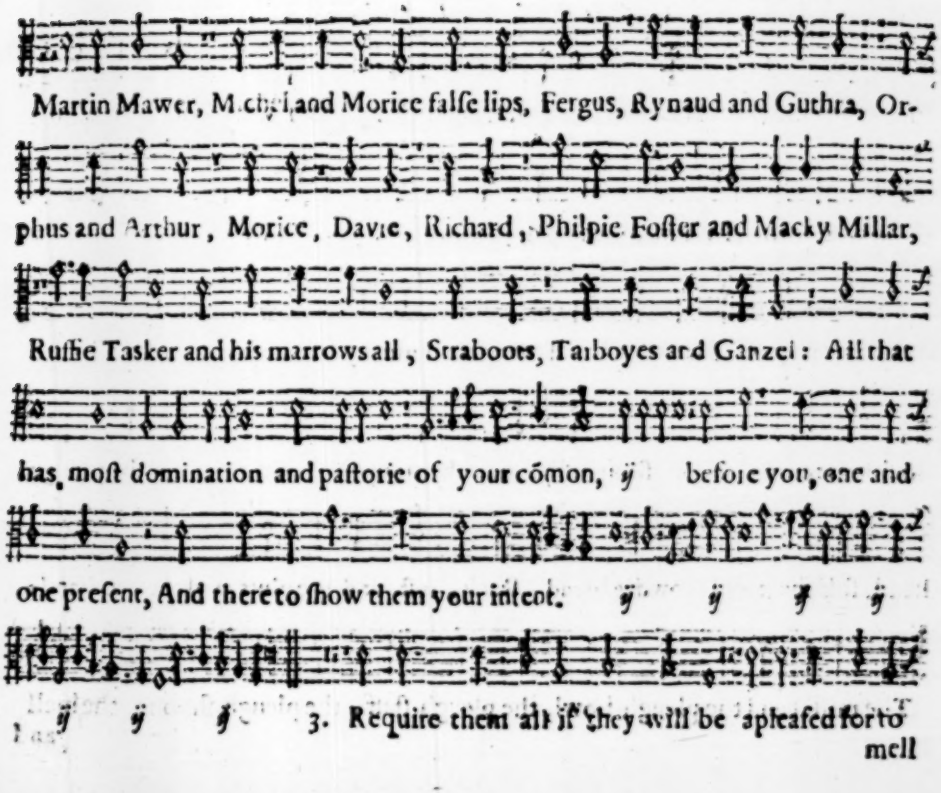
while he be dead, out of an uncouth fair leaſure; To do your Lordſhip

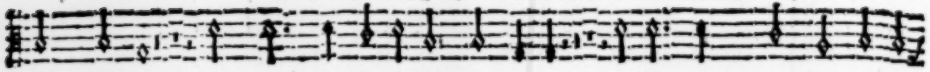


more pleaſure. And if it be your proper wil', gar call the hyndis all you till,

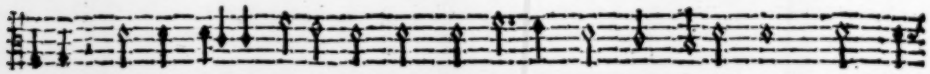


Higgin and Habken, Hankin and Rankin, Nicol and Collin, Hector and Aikin,
Martin

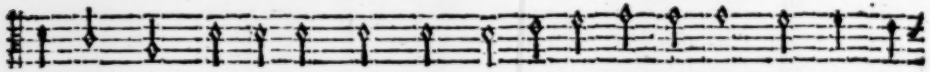

Martin Mawer, Michel and Morice falſe lips, Fergus, Rynaud and Guthra, Or-
phus and Arthur, Morice, Davie, Richard, Philpie Foſter and Macky Millar,
Ruſſie Tasker and his marrows all, Straboots, Tarboyes and Ganzel: All that
has moſt domination and paſtorie of your cõmon, ij before you, one and
one preſent, And there to ſhow them your intent. ij ij ij ij
ij ij ij 3. Require them all if they will be apleafed for to
mell



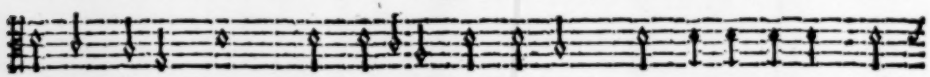
mell with me, And make me als ſo faſt and ſicker, As I were bound on with a



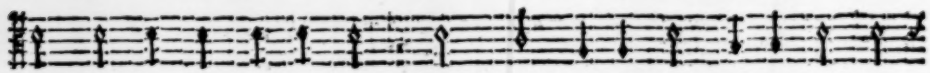
wicker; For to deliver me, be the hide, the old ox tryp-free, he be dead: Then ſhal



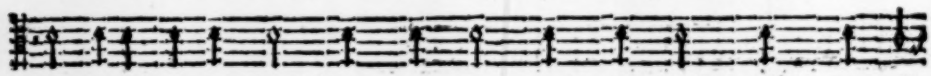
I come with God his cocks, and bring with me my fair freſh ox, with all that



belongs to the pleugh, ſoms of yron ſtark enough: The cowter and the pleugh-

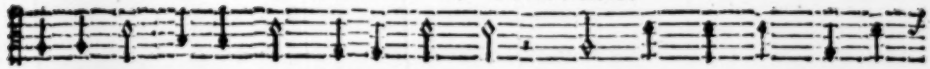


head, ſok-ſheet and mowdie bread, Rack, reſt, and the gluts, and the ſtee-band:

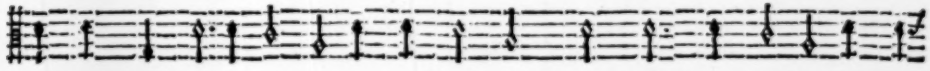


The miſſel and the pleugh-bowl, the pleugh-ſtaff, the pleugh-ſhoone, the mell

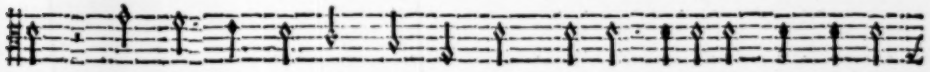
and



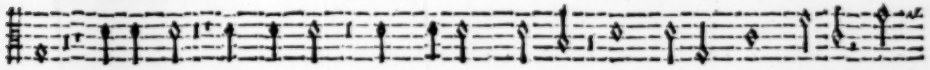
and the ſtilt and the beam and the heel wedge: The chock, the yoak, the ring,



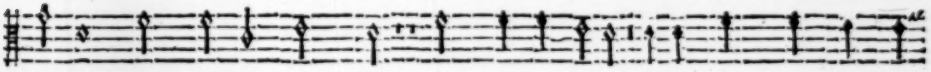
the ſling, mine oxen bows is wreathed and pired, this whole year ſaw no ſun nor



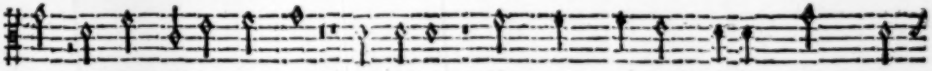
wind. The gad-wand is both light and ſharp, to brod his belly while he ſtart.



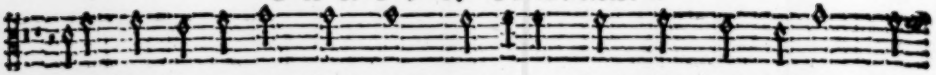
Hey, call about, with a ſhout, wind about, brandie, trow belly, trow belly, chow



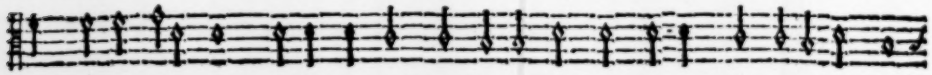
bullock, chow bullock, white horn, wind marrow garie, I ſhal brod him while he



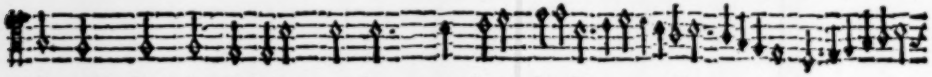
rair: The red ſtor, & the dun, wind about, hold, draw him forth, in the Roods name,



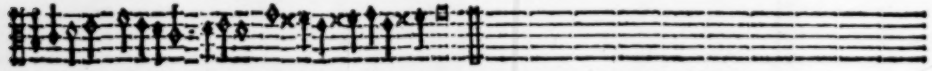
In all Scotland is there ſuch eight. And if ye pleaſe this pleugh of mine, tell



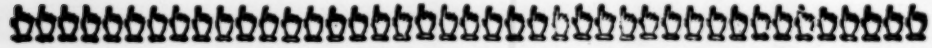
me ſhortly into time, ere I contract and hyred be, with others that deſireth me:



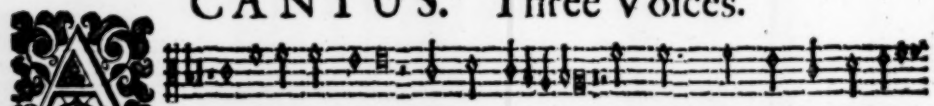
Not elſe, but the Trinity, conſerve you into charity. ij A-



men. *Finis.* ij

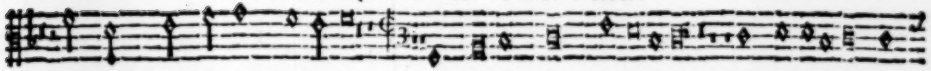


CANTUS. Three Voices.



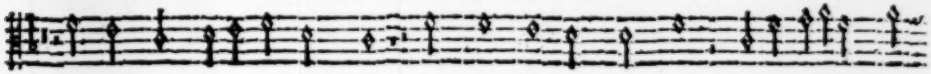
ALL ſones of Adam, riſe up with me, Go praiſe the bleſſed Trinitie.

Go

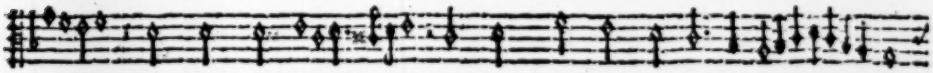


Go praiſe the bleſſed Trinitie. Cry Kyrie, with Hoſanna, ſing Alleluja now.

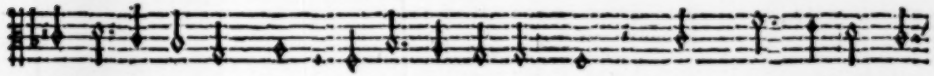
Save us all, Emanuel. Then ſpake th'Archangel Gabriel, ſaid, Ave Mary mild,



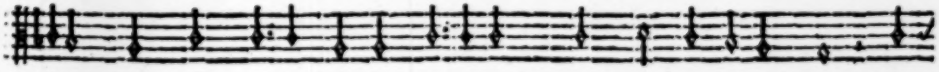
the Lord of Lords is with thee, now ſhal you go with child: *Ecce ancilla Do-*



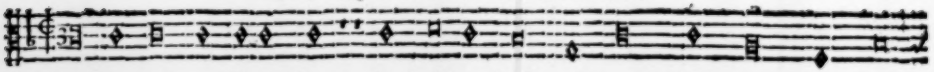
mini. Then ſaid the Vir - gin, As thou haſt ſaid, ſo mat it be, *ij*



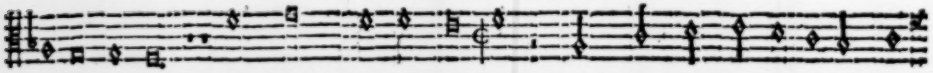
Welcom be heavens King, welcom be heavens King. There comes a ſhip far



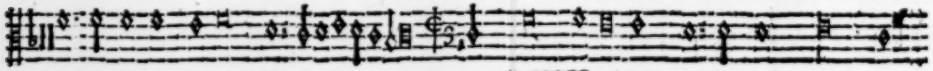
ſailing then, Saint Michel was the ſtieres-man: Saint Iohn ſate in the horn: Our



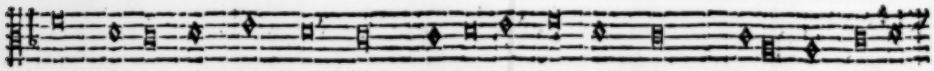
Lord harped, our Lady ſang, And all the bells of heaven they rang, On Chriſts



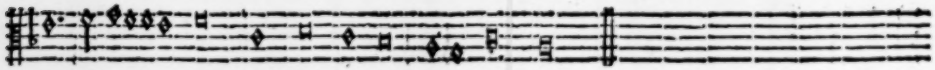
Sunday at morn, On Chriſts Sonday at morn. Then ſang the Angels all & ſome,



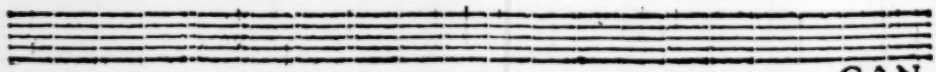
Lauda Deum tuum, Si - on. The ſons of Adam anſwered, then ſang,



Glore be to the God and man, the Father and the Spiite, Alſo with honor

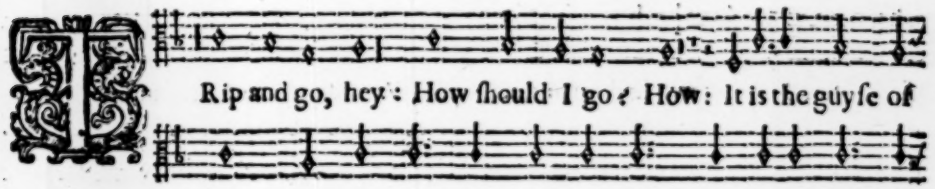


and perpetual joy, with honor and perpetual joy.



CAN-

CANTUS. Three Voices.



Rip and go, hey: How ſhould I go? How: It is the guyſe of

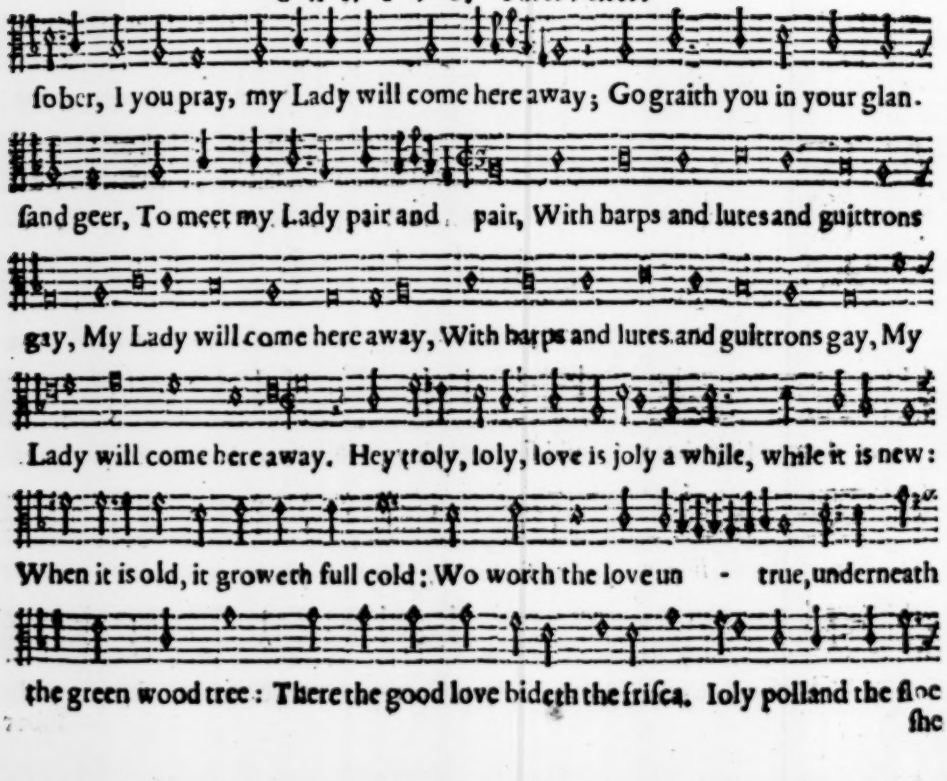
France, How that ye ſhould ſing and play, With us to ſtuff our

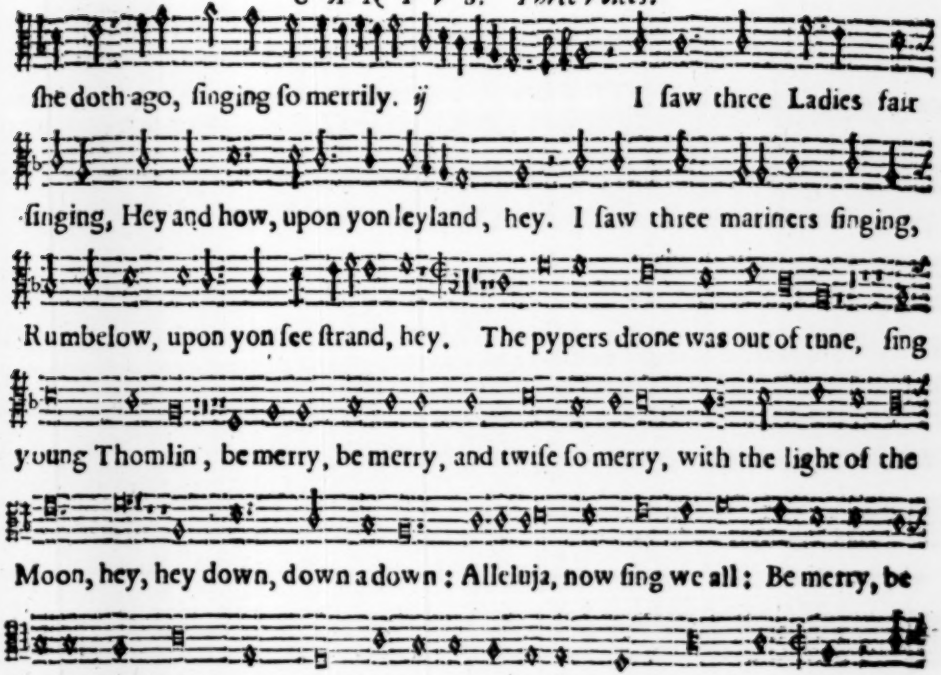
joly dance. Hey that ye ſhould ſing and play, With us to ſtuff our joly dance.

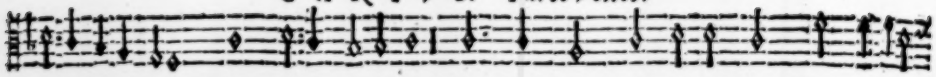
How now, let us ſing with Chriſts leave, Our merry ſong, no man to grieve,

Ioly under the green wood tree, Ioly under the green wood tree. Be ſoft and

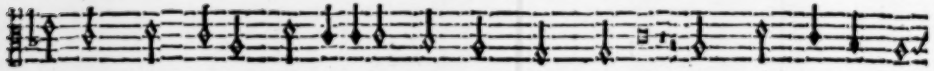
ſober


ſober, I you pray, my Lady will come here away; Go graith you in your glan.
ſand geer, To meet my Lady pair and pair, With harps and lutes and guittrons
gay, My Lady will come here away, With harps and lutes and guittrons gay, My
Lady will come here away. Hey troly, loly, love is joly a while, while it is new:
When it is old, it groweth full cold: Wo worth the love un - true, underneath
the green wood tree: There the good love bideth the friſca. Ioly poll and the floe
ſhe

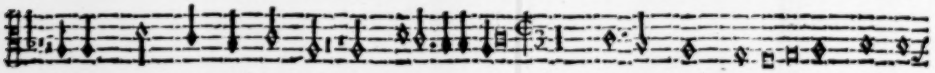

she doth ago, singing so merrily. ij I saw three Ladies fair
singing, Hey and how, upon yon leyland, hey. I saw three mariners singing,
Rumbelow, upon yon see strand, hey. The pypers drone was out of tune, sing
young Thomlin, be merry, be merry, and twise so merry, with the light of the
Moon, hey, hey down, down a down: Alleluja, now sing we all: Be merry, be
merry. The Malt's come down, be merry, be merry: The Mak's come down, hey
troly



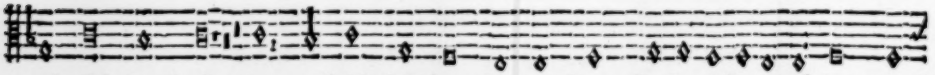
troly loly loly. Three birds on a tree, three and three, and other three, The bonieſt



bird come down to me, The bonieſt bird came down to me. What will you, my joy,

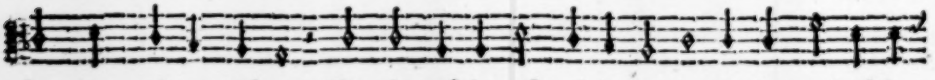


on the green at the danſing gay Ladies fair? Many man did I, I ſaw Peggy,



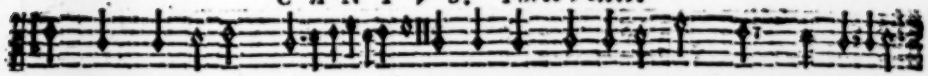
and with her ſpake, by my faith did ſhe. By our ſweet Lady, I ferly of that, And

by our ſweet Lady, I ferly of that, hey down adown, adown, adown, down adown,

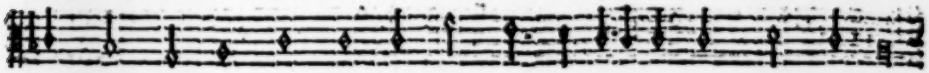


hey down adown, adown. The ring of the raſh, of the gowan, in the cool of the

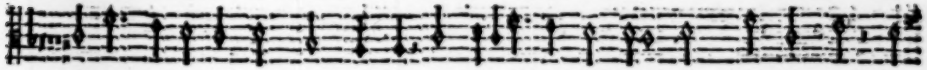
night



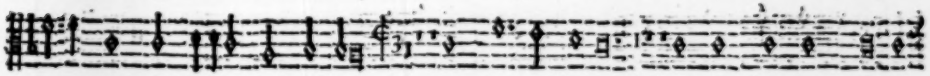
night, came my leman home, a and yealow hair above her brows, My joly tail



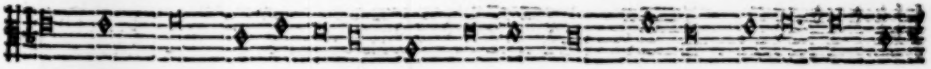
how comes you now, now, now, now, now, now: My joly tail how comes you now.



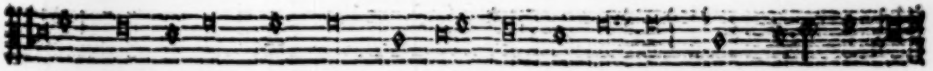
So dinckly as her hair was decked, So luſtily ſhe did alſo both wink & blink, and



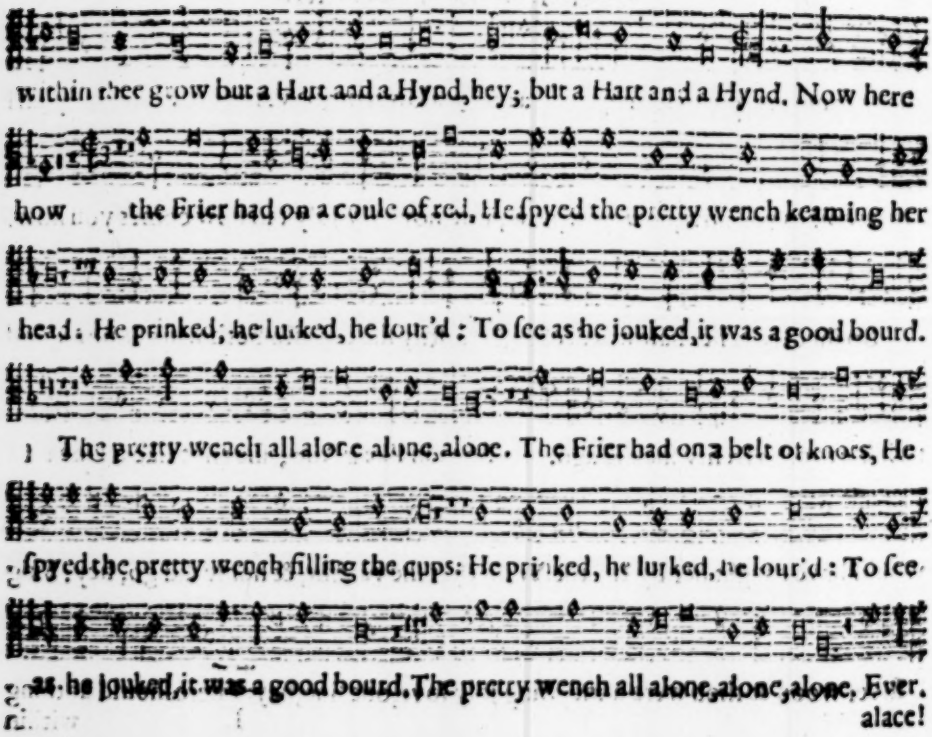
twinkle too: So freſily ſhe did ago. She ran like a Roe, ſhe tript like a Doe: I

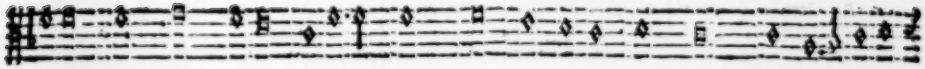


would have caught her by the toe: With that ſhe vaniſht, & home did go, hey. Sing

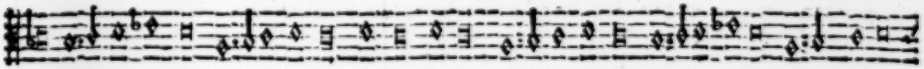


ſilver wood & thou were mine; Sing joly love, one line, hey. There ſhould nothing

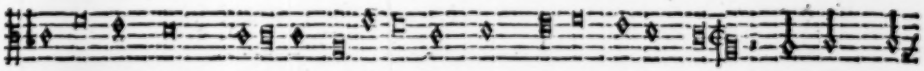

within thee grow but a Hart and a Hynd, hey; but a Hart and a Hynd. Now here
how the Frier had on a coule of red, He ſpyed the pretty wench keaming her
head: He prinked, he lurked, he lour'd: To ſee as he jouked, it was a good bourd.
The pretty wench all alone alone, alone. The Frier had on a belt of knots, He
ſpyed the pretty wench filling the cupps: He prinked, he lurked, he lour'd: To ſee
as he jouked, it was a good bourd. The pretty wench all alone, alone, alone, Ever, alace!



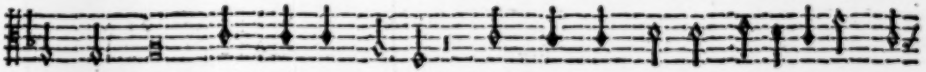
alace! for ſhame alone; A joly young Frier hes raiſed my womb. That ever I did



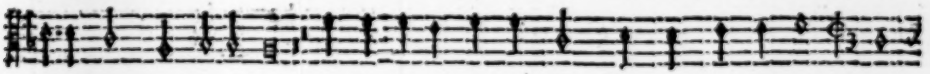
it, ever I did it, ever I did it, did it, did it, ever I did it, ever I did it, ever, alace!



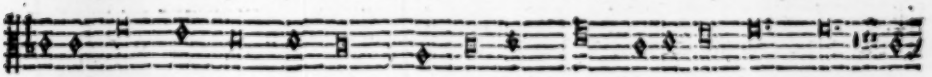
for earthly ſhame. Betrayed am I uncourtouſly, alone, alone, alone, hey how, hey



how, hey how. Meet we your maidens, meet we your maidens all in array, with

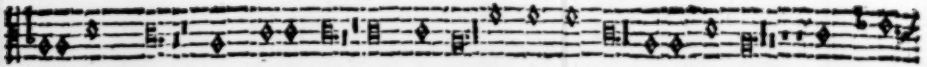


ſilver pins and virgin lay. We be all of maiden land, maidens ye may ſee. Come

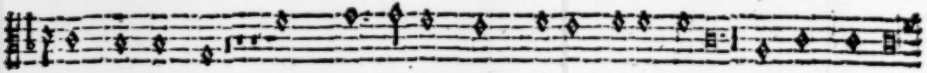


in our ring then ſaith Pleaſance; Give us your hands, let us go dance: Hey, ſing

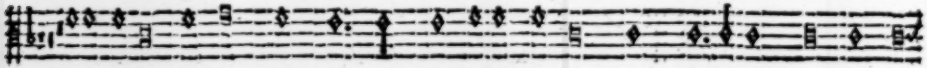
dedillum



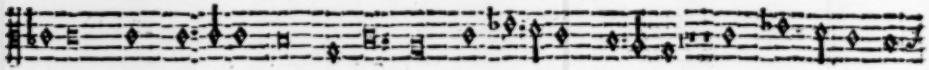
dedillum. Will good Iamy pill tail wisker, to thy ſupper derecundam. Come rake



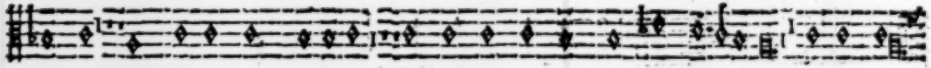
me the rowing tree. Come row to me round about, bony dowy, Robin, Robert,



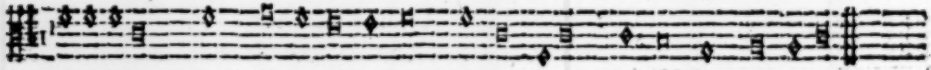
joly Ianet, & who plays on your pen, joly Robert, your gimpinot plays the tirl,



the tirl, your gimpinot plays the tirl, hey, ſing didil dow, ridil dow. And like ye not play



with me. And can ye dance on a peat, play lutcock & light the gate fattikinton ſiſters, adew;



ſiſters, adew. The heav'n is full of mirth and joy, adew. Farewel, now will we go.

FINIS.